

THE BOARD OF FOREIGN MISSIONS  
OF THE PRESBYTERIAN CHURCH IN THE  
UNITED STATES OF AMERICA  
156 FIFTH AVENUE  
NEW YORK

February 10, 1943

To the Missionaries on Furlough from  
Chosen, Japan and Thailand

Dear Friends:

We are enclosing herewith for your information the program for the Conference set for March 11-13, 1943.

As we stated in the previous announcement, we have tried to outline a program for what must necessarily be preliminary discussions of the major questions we shall face in each of these fields. We know how each of you will be interested in these questions and we are eager to have your contribution to the thinking on these questions. You may have other questions which you think should be discussed. In either of these cases, we would wish you to write a short statement, giving your views, which will be used, along with other material presented, to make up the final report of the Conference.

There may not be many resolutions growing out of the Conference. There will be too many unknown factors. There can be consensus of opinion on certain great factors and this is important as we move towards the future and especially as it becomes evident that we can begin to think in terms of immediate first steps to be taken. We cannot tell how long this will be, of course. It may be longer than we now think. This will call for an exercise of faith and patience which can only be made adequate by prayer. The first missionaries of modern Missions, over a hundred years ago, were blocked from what they felt they were called to do. "Haystack" prayer meetings and other similar prayer meetings opened up the way for these persons to go. We are facing a much greater problem today in our three Missions. We believe God has a work for our group to do in each of these fields. We can do as these persons did and ask God to remove the barriers to our return. We can also ask Him to make us ready to meet the unknown situation on the field and to prepare both ourselves and the Church on the field for the work of reconciliation and the evangelization of those who will be so in need of the Message.

One is reminded, in this connection, of a statement attributed to "Chinese" Gordon, who, while a warrior and a diplomat, was also a man of deep piety. He often had to go out to meet hostile groups for discussion of delicate problems. He always prayed about these meetings and he remarked that it always seemed there had been there before him a presence preparing the way for him and which made it possible for him to bring the matter to a successful conclusion. May we not believe there will be a presence going before our return and which will make our approach and the planning for our work come to a successful end. We know this and therefore we go forward.

With kindest regards, I am,

Yours sincerely,

J. L. Hooper

THE BOARD OF FOREIGN MISSIONS  
OF THE PRESBYTERIAN CHURCH IN THE  
UNITED STATES OF AMERICA

156 FIFTH AVENUE  
NEW YORK

February 24, 1943

To Relatives and Friends of Missionaries in the Philippines and  
To Missionaries on Furlough from the Philippines and Chosen

Dear Friends:

We have several items of news which are of particular interest and we desire to share them with you.

First of all, we have received word from the International Red Cross that a cabled message has come from Manila reading as follows:

"TRANSMIT FOLLOWING MESSAGE FROM MANILA RESIDENT RECEIVED THROUGH  
JAPANESE RED CROSS LEON HOOPER 156 FIFTH AVENUE NEWYORKCITY  
BALLOU CHRISTIE DANIELS DOWNS MARTIN MCANLIS ROBINSON STEVENSON  
SEND LOVING CHRISTMAS GREETINGS WIVES FAMILIES CHRISTIE"

The cable is not dated but comes as a Christmas message to these individuals; therefore, it was evidently sent before the 25th of December.

The information contained in the cable seems to imply that certain missionaries who have been living in the provinces are now in Manila. Mr. Ballou, Dr. Downs and Dr. Robinson are American Board missionaries, and Mr. Christie, Dr. Daniels, Mr. Martin, Dr. McAnlis and Dr. Stevenson are Presbyterian Board missionaries.

The American Board informs us that Dr. Downs had been in Mindanao and was either permitted to go to Manila, or requested to go there by the Japanese. We also know that Mr. Martin was in Legaspi and he has either been permitted or requested to go to Manila. We need not speculate as to whether other missionaries have gone to Manila. We can only wait until we know about this. We rather think, however, that they are still in their several stations.

The second item of interest is a radio broadcast which was received on January 20, 1943, by short-wave broadcast (transcription) from the Japanese government radio station, Tokyo, Japan and taken down in shorthand by Mrs. Marian A. Parsons of Los Angeles. The speaker identified himself as E. Stanton Turner, Y.M.C.A. Secretary. This text was furnished us by the Y.M.C.A. in New York. The message is as follows:

"I have been accorded the privilege of broadcasting a greeting to the families in America on behalf of Mrs. Turner, myself, other Y.M.C.A. secretaries and their families in Manila. I have done so in the hope that a real word story might reach you through my voice concerning our safety and health. No message has been received by us from any of you since December, 1941. We hope our cables have reached you but if they have not, may you hear this broadcast or learn of it from others.

February 24, 1943

"The Young Men's Christian Association and the Young Women's Christian Association and churches of all sects here in the Philippines have functioned practically without interruption. (Here he said something about the Manila Y.M.C.A., its general secretary, Domingo C. Bascara, and its capable staff of Filipino secretaries.) The headquarters for the work during most of the year has been a church dormitory given for use by the Japanese military authorities. One thing they are doing is the relief program which has made it possible for more than 2,000 released soldiers (?) to earn a living for themselves and their families.

"Mrs. Turner and I were released the middle of January, together with priests of the Roman Catholic Church and missionaries of the Protestant churches from the internment camp through the generous decision of the Imperial Japanese Army. Within a limited sphere American and other religious leaders have been permitted to function. Mrs. Turner and I have made our lives as useful as possible within the restrictions which war has placed upon us. Food and other household necessities, as in most countries, are very high at this time. Nevertheless, we have been able to get enough food and a safe and reasonably comfortable place in which to live.

"Those now in the internment camp have their food financed by the Imperial Japanese Army, a hospital provided, and facilities to safeguard their health. Most of our secretaries carry important responsibilities in connection with the administration and program within the camp. The internal administration of the camp is managed by a central committee."

The Committee on Relief for Americans in Philippines headlines the following news item. We quote:

"THE BEST NEWS WE HAVE HEARD IN MONTHS HAS JUST BEEN RECEIVED. LETTERS AND CABLES ARE BEING RECEIVED IN MANILA BY THE INTERNEES. THIS INFORMATION WAS CONVEYED IN RECENT CABLES FROM MANILA TO RELATIVES IN THIS COUNTRY. THIS IS THE FIRST INTIMATION WE HAVE HAD THAT LETTERS AND CABLES ARE REACHING THEIR DESTINATION."

We are very happy to learn that our friends are receiving messages and it may be possible that you will want to contact your local Red Cross Chapter and arrange to send other letters. If you have not sent any as yet, you may want to make the effort. The Red Cross has regular forms for sending these letters and doubtless the receipt of any message from America would be most welcome.

With kindest regards, I am,

Yours sincerely,

J. L. Hooper

THE BOARD OF FOREIGN MISSIONS  
OF THE PRESBYTERIAN CHURCH IN THE  
UNITED STATES OF AMERICA  
156 FIFTH AVENUE  
NEW YORK

February 23, 1943

To the Members of the  
Missions in East Asia

Dear Friends:

Dr. J. Merle Davis, Secretary of the Department of Social and Economic Research of the International Missionary Council, has prepared a paper dealing with the problem of reconstruction of our mission work in the post-war period that is so stimulating in its insight and so penetrating in its analysis of our problems that it is being sent to you for careful reading as basic material for the March Conference.

Very sincerely yours,

J. L. Hooper  
Lloyd S. Ruland

THE BOARD OF FOREIGN MISSIONS  
OF THE PRESBYTERIAN CHURCH IN THE  
UNITED STATES OF AMERICA  
156 FIFTH AVENUE  
NEW YORK

July 19, 1943

To the Relatives and Friends of Missionaries in the Philippines and  
To Missionaries on Furlough from the Philippines, Chosen and Japan

Dear Friends:

There have been a few notices in regard to the internment of missionaries in the Philippines, and also there has come into our possession certain information which the Red Cross has given out that make it seem desirable to send another letter, giving this information. We give the information first.

The Red Cross has begun issuing a "Prisoners of War Bulletin." The first edition was published in June, 1943. There are a number of items which will be of special interest to all relatives and friends. The editorial section of the Bulletin gives the following reason for the issuance of the Bulletin:

"The American Red Cross is receiving an increasing number of anxious inquiries concerning the treatment of American prisoners of war and the measures being taken for bringing them such aid and comfort as lie within our power under the Geneva Convention of 1929 Relative to the Treatment of Prisoners of War. Most of these inquiries concern an individual prisoner, in one specific camp or locality, but the writers have an overwhelming common interest - the well-being of our prisoners wherever they are.

"We have accordingly decided to publish periodically this Bulletin in which we shall share with the families of our prisoners of war, and all those who are less directly but none the less keenly interested in their welfare, the information we gather from many sources about them, what is being done for them, and what they need."

The Rights of Prisoners of War

"When word is received that the head of a family, or a son, or a brother has been captured by the enemy, the first questions naturally asked by the relatives are: How will he be treated? What will he need that we may be able to send him? As a prisoner, is he wholly at the mercy of the enemy?

"A beginning may therefore be made with a brief statement of the rights of a prisoner of war - his right to receive mail and parcels; to be fed, clothed, and housed; to be given proper medical care, to be paid for such work outside the camp as he may be required to perform. Having rights, the prisoner of war has obligations, and one of these (which, however, does not apply to officers) is to perform such work of a nonmilitary character as may be assigned to him. Prisoners of war, in fact, often complain if they are not given work which helps to relieve the boredom of camp life besides providing them with pocket money.

"All these rights and obligations are not left to the discretion of the detaining Power. They are covered by international treaties which have been negotiated during the last 70 years, and which culminated in the Geneva Convention of 1929 Relative to the Treatment of Prisoners of War, which comprises 97 articles. In all, 42 nations signed and ratified, or later adhered to, this latest set of rules for the treatment of prisoners of war. The participation of the United States in the Convention was formally ratified by the Senate in 1932 and proclaimed by the President on July 4th of that year.

"The prisoner has the right to receive letters as well as to send them, and to receive parcels of food, tobacco, comforts, clothing, and books. He has the right to legal help in signing legal papers, if he needs it, and to a proper trial for any serious infringement of camp discipline. It is the custom for all prisoners of one nationality to share equally in the collective shipments of relief supplies sent to the camp by the Red Cross Society and other organizations which look after their welfare - through the I. R. C. C."

#### Food and Clothing Supplies

"Clothing, underwear, and footwear, according to the treaty, must be supplied to every prisoner. Any personal effects taken from him at the time of capture must be saved and returned to him. He must have complete freedom of religious worship, and provisions are to be made for holding services."

#### Relief to Prisoners of War in the Far East

"The efforts to solve the Far Eastern relief problem have included the working out of various proposals and presenting them, through the protecting Power, to the Japanese Government or, through the International Red Cross Committee, to the Japanese Red Cross in Tokyo. The cumbersome methods, necessitated by war, of getting word to a belligerent that does not maintain the same close contact with the International Red Cross Committee at Geneva as do, for instance, the British, German, Italian, and our own Government and Red Cross have complicated the problem. From the outset, however, all those who have worked on it have been constantly trying out new ideas."

#### Relief on Exchange Ships

"The only method on which agreement has so far been reached for the transportation of relief supplies way by diplomatic exchange ships, which went from various United Nations ports to Lourenco Marques, in Portuguese East Africa, and there met the Japanese exchange ships. The American Red Cross was able to send 20,000 standard food parcels, 10,000 articles of clothing, \$15,000 worth of toilet articles, \$50,000 worth of medical supplies, 10,000 cans of tobacco, and a million cigarettes. These supplies were carried to Japan and there distributed to prisoners of war, or reshipped by the I. R. C. C. Delegate and the Japanese authorities to other areas where prisoners were held. Distributions were made in Zentsuji, Osaka, Kobe, and Shanghai; and one hundred tons of supplies eventually reached the Philippines. According to recent reports, plans were under way, and should have been carried out by now, to send supplies to ten other camps in Taiwan, Chosen, and Japan proper."

#### Cash Grants for Philippine Relief

"Through the Swiss Minister in Tokyo, the American Red Cross has forwarded the sum of \$25,000 to be spent by the Executive Committee of

the Civilian Internees held at Santo Tomas, near Manila. Such expenditures must necessarily be made under the supervision of the Japanese authorities. Additional sums will be sent in this way, if our reports show that it is a successful method of providing what is needed by our interned citizens in the Philippines. It is also hoped that the Swiss Government will be able to work out a similar plan for other camps in the Islands.

"The best that can be done by way of diplomatic exchange ships and cash remittances does not even begin to meet the pressing needs of our people in the Far East. These can be met adequately only by a continuous flow of supplies sent from the United States in regular shipments. The efforts of the Government and the Red Cross are therefore continuing without pause, and the Japanese authorities are being presented with plan after plan in an effort to find an effective solution of this problem. As these plans concretely develop, we will continue to inform the next of kin and those interested in the welfare of our prisoners."

#### Packages from Home

"The nearest relative of each American prisoner of war (officially listed next of kin) is sent the first news when word is received from the International Red Cross Committee that an officer or soldier in our forces has been captured by the enemy. As soon as the camp address is known, the family is told by the Prisoners of War Information Bureau of the Provost Marshal General's Office how to address letters to the prisoner; and, if parcel post facilities are available, a parcel label is then sent every 60 days. Parcels can be sent to prisoners of war and civilian internees in Europe, but not yet to those in the Far East. When shipping routes can be established (and efforts are continuously being made to arrange for them), the same label arrangement will probably be used for our prisoners there."

#### Far Eastern Mail

"The latest Japanese regulations permit each civilian internee in Japan proper to dispatch one letter per month of not over 100 words in English. Efforts are being made to obtain an increase in the number of letters which may be sent.

"The number of cards or letters that can be mailed by prisoners of war in Japan or Japanese-occupied territory is determined by the authorities in each camp.

"The regulations as received by cable do not cover civilian internees in camps outside Japan proper, but probably they are the same as for prisoners of war.

"No information has been received concerning limitations on letters that may be received by prisoners of war and internees held by Japan; but the suggestion has been made several times that such letters should be typewritten or printed, and kept as brief as possible. This undoubtedly facilitates censoring, and allows letters to reach the prisoners more promptly. No enclosures or photographs are permitted in letters going to prisoners in Japanese hands."

that

You will notice/the Red Cross has definitely stated that, so far as the over-all situation is concerned, they have not been able to solve the many problems

of supplying the need. You will notice also that the situation in the Philippines is more aggravated than it is even in China. There has been sent one shipment of 100 tons of supplies, which went out on the "Gripsholm." It is stated that letters can be sent to civilian internees whose names have been officially reported as interned.

Washington has received information, in regard to internees, from two sources. One has been from those who came out of the internment camps and who brought lists of those in the camps. Washington has used these lists and has given notification to the nearest relatives of the people who appeared on those lists and has ruled that this list of those believed to be interned can be accepted for the purpose of sending ordinary letter mail only. In addition to this list, Washington has received direct notification from the Japanese government, regarding the internment of other Americans in the Philippines.

We are giving you herewith the official list as furnished us by Washington, which includes those whose names were reported by people coming out of the Philippines and those whose names have been given as the Japanese official list.

Japanese Official List

Miss Gerda O. Bergman (7/17/43 reported interned)

Cebu City Internment Camp, Cebu, Philippine Islands

Rev. and Mrs. Leonard S. Hogenboom and two children (7/12/43 reported interned)

Tacloban Internment Camp, Tacloban, Leyte, Philippine Islands

Miss Harriet E. Pollard (7/17/43 reported interned)

Cebu City Internment Camp, Cebu, Philippine Islands

Miss Olive Rohrbaugh (2/10/43 reported interned)

Santo Tomas Camp, Manila, Philippine Islands

Rev. and Mrs. William J. Smith (7/17/43 reported interned)

Cebu City Internment Camp, Cebu, Philippine Islands

Miss Ruth Swanson (2/24/43 reported interned)

Santo Tomas Camp, Manila, Philippine Islands

Reported on unofficial list brought to America by American citizens returning on Gripsholm

Rev. Herbert E. Blair (12/4/42 reported interned)

Santo Tomas Camp, Manila, Philippine Islands

Rev. and Mrs. H. Hugh Bousman and three children (12/4/42 reported interned)

Santo Tomas Camp, Manila, Philippine Islands

Dr. Roy H. Brown (12/4/42 reported interned)

Santo Tomas Camp, Manila, Philippine Islands

Rev. Alexander Christie (11/9/42 reported interned)

Santo Tomas Camp, Manila, Philippine Islands

Rev. and Mrs. Albert J. Sanders (10/23/42 reported interned)

Santo Tomas Camp, Manila, Philippine Islands



Reported to the American Embassy at London by a British subject

Rev. and Mrs. Harold W. Fildey and two children (4/28/43 reported interned)  
Baguio Internment Camp, Baguio, Philippine Islands

Rev. and Mrs. M. Harmer Patton and one child (4/28/43 reported interned)  
Baguio Internment Camp, Baguio, Philippine Islands

Dr. and Mrs. James B. Rodgers (4/28/43 reported interned) (Returned home end of  
January)

In regard to correspondence, I think it would help to quote a letter which the Provost Marshal General wrote to Mrs. E. Paul Hovey, daughter of Dr. and Mrs. Roy H. Brown, in reply to her question as to possible correspondence. The statement is as follows:

"The names of Dr. and Mrs. R. H. Brown appear on an unofficial list of individuals believed to be interned at Santo Tomas, Manila.

"A committee has ruled that this list can be accepted for the purpose of sending ordinary letter mail only. You may communicate with your parents by following the instructions in the inclosed circular. There is, however, no assurance that delivery can be effected in Japanese controlled areas."

It may be possible that there will be a speeding up of the notifications. We know that the American Board has received word in regard to the internment of their people in Mindanao, as has also the Episcopal Board. The Baptist Board received the word that their people who remained in Iloilo - doctors and nurses, in the hospital - had been interned in Iloilo.

We do not know enough, as yet, about these internments to draw any general conclusions as to whether the Japanese government has changed its policy, in regard to the missionary group as a whole. We can only wait and hope that the United States government may, through diplomatic channels, persuade the Japanese to furnish more adequate information. As you will notice, the Red Cross states that consistent effort is being made to get a better solution of the difficult problem. In a letter, dated April 28, 1943, Mr. E. D. Hester stated:

"We anticipate the receipt of Japanese government lists of internees at camps in Baguio, Cebu, Iloilo, Legaspi, Negros (possibly Dumaguete), and other concentration points."

The recent notice we have received, in regard to Mr. and Mrs. Hogenboom and their two children, indicates a change of policy of the Japanese government and that they are cooperating in supplying names. We may anticipate that we shall have other names very soon if others are interned. In the meantime, the relatives of those whose names appear on the list, as given above, may correspond. We have indicated in previous letters the limitations under which such correspondence is to be had, as well as given direction as to addressing the envelopes. In order for you to have it available, however, we give you the instructions again:

INTERNEE ADDRESS:

Civilian Internee Mail  
Internee Civil

Postage Free  
Franco de Port

Name \_\_\_\_\_  
Interned by Japan  
\_\_\_\_\_ Camp  
(City) \_\_\_\_\_  
Philippine Islands  
VIA: New York, N. Y.

(The name and address of the sender must appear on the back of the envelope).

.....

CENSORSHIP REGULATIONS PROHIBIT THE USE OF THE FOLLOWING:-

1. Deletions, erasures, strike-overs.
2. Geographical names in United States or Allied territory.
3. Reference to political, military, business affairs.
4. Mention of defense materials, shipping, weather.
5. Nicknames, abbreviations, description of persons.
6. Reference to Government employment.
7. Mention of money.
8. Mention of means of communications - cable, telegram, airmail, radio - use word "message".
9. Series of personal names - series of numbers.

.....

We would suggest to the relatives of those whose names appear on the above list that they plan to write very soon, with the hope that their letters will go out on the exchange ship "Gripsholm," which, according to the best information we have, is scheduled to sail soon for the second exchange of civilian war prisoners. The exchange does not apply to the Philippines, but the ship will carry mail for the Philippines.

Anyone interested in prisoners of war or civilian internees, whether their names appear on this list or not, should write to the Prisoner of War Information Bureau, Office of the Provost Marshal General, Washington, D. C., and ask for information. Upon request Information Circular #10-C (Civilian) will be sent. This includes the latest information and regulations concerning treatment of internees, health, inspections, cables, repatriation, standard Red Cross packages, personal parcels and correspondence with the various suitable forms. We are warned against making any attempt to communicate with any person who has not yet been officially reported as a prisoner or civilian internee.

Many of you may be wondering what about the missionaries who are not interned and as to their welfare, especially. I discussed this question with one of the persons in the office of the Relief for Americans in Philippines committee, 101 Park Avenue, New York 17, New York and we were agreed that all Americans outside the internment camps were there because they were permitted to be there and evidently thought conditions were better for them outside than in the camps. They do not have the privilege of receiving aid, so far as we know, nor the privilege of correspondence with their friends, except sporadically, but there must be other factors, which outweigh these considerations, that make them stay out. You will remember Dr. Ralph C. Wells reported that he, Mrs. John D. Hayes and children and the Marshall P. Welles family were permitted to leave the Baguio Camp after six months' stay and go to Manila to live in the residence compound. This was on the basis that someone had guaranteed twelve months' support for them. We must keep these facts in mind in the appraisal of the Philippine situation and can only know that the Japanese are interning additional missionaries as we get the names of such persons.

With kindest regards, I am,

Yours sincerely,

J. L. Hooper

Love

THE BOARD OF FOREIGN MISSIONS  
OF THE PRESBYTERIAN CHURCH IN THE  
UNITED STATES OF AMERICA  
156 FIFTH AVENUE  
NEW YORK

April 30, 1943

To Relatives and Friends of Missionaries in the Philippines and  
To Missionaries on Furlough from the Philippines, China and Chosen

Dear Friends:

We have just received a letter from the Office of the United States High Commissioner of the Philippine Islands, which contains information in which all of you will be interested. We are quoting the entire letter as follows:

"I am enclosing copies of a digest on civilian internment conditions in Baguio prepared from a report of a former internee, Mrs. J. S. Curtis, a British subject who was repatriated to England last fall. After the digest was prepared we received a partial list of persons interned at Baguio, supplied to the American Embassy at London by Mrs. Curtis. She was unable to furnish a complete list of those interned. However, among the names I find the following:

Fildoy, Mr. and Mrs., 2 daughters (Notification was sent to you.)  
Hayes, Mrs., daughter and son (It is understood that Mrs.  
Hayes and children were later transferred to Manila)  
Patton, Mr. and Mrs. and son  
Rogers, Dr. and Mrs. (returned home end of January)  
(This Office believes those persons to be Dr.  
James B. Rodgers and wife.)

"We anticipate the receipt of Japanese government lists of internees at camps in Baguio, Cebu, Iloilo, Legaspi, Negros (possibly Dumaguete), and other concentration points. I have your list of personnel, dated December 10, 1941, which was given to Mr. Richard R. Ely, then Supervisor of Philippine Affairs, Division of Territories and Island Possessions. Will you please forward to this Office the names and addresses of the nearest of kin of each of the persons employed by the Board in the Philippine Islands. It is absolutely necessary to have this information in order to be of the maximum assistance when their names do come in either on official or unofficial lists. We operate under directions of the Provost Marshal General and while he permits notification of employers, complete consideration is possible only where we have the name of the nearest, or assumed nearest, of kin."

We are quoting below certain pertinent paragraphs from the digest on civilian internment conditions in Baguio, referred to in the above letter.

"There are estimated to be more than 500 Americans and other allied nationals interned by the Japanese in Baguio. The Japanese at one time considered the transfer to Manila of all internees at Baguio, but appear to have decided against it. Baguio camp conditions were bad at the

beginning, but steadily improved, and in view of the milder climate at Baguio, it would seem preferable for internees to remain there. It is understood, however, that there were a few transfers to Manila of special cases, probably in order to reunite families. Internees ran their own camp organization, although the Japanese made some of the rules and regulations, such as those in regard to smoking and the procurement of food. Throughout the report there are indications that the men showed ingenuity, industriousness and resourcefulness in making the surroundings as comfortable as possible under the circumstances.

"Japanese troops entered Baguio during the night of December 26-27, 1941, and immediately began to assemble Americans and other allied nationals for internment. Most of the people were taken in trucks and cars to the Bishop Brent School, an Episcopalian Mission boarding school, as a primary concentration point. A number of persons who had taken refuge at the school during the week before the Japanese entry had their immediate possessions with them and supplies of food. Conditions at the school were crowded and feeding, sanitary and sleeping facilities were inadequate for such a large number. After two days the group was removed to barracks at Camp John Hay, a United States Army post. Mothers with small children were taken in trucks along with their blankets, beds and other possessions; the rest walked.

"It is understood that the Japanese brought personnel from most of the outlying mines into the civilian internment camp at Baguio. Late in January the Japanese made a list of the 130-odd missionaries, and released them. Two days later about eighty of the missionaries were returned to the camp because the local Japanese authorities had re-interpreted their orders to authorize the release of only those missionaries who were permanently stationed at Baguio.

"Dysentery cases were reduced to a minimum as Philippine doctors and nurses from the Baguio General Hospital inoculated all the internees. The second and third injections were given by the doctors in the camp. The few cases that developed were sent to the Baguio General Hospital for treatment.

"Sometime in May, the internment camp was moved to Camp Allon, a Philippine constabulary barracks situated in Baguio. Several buildings were assigned as dormitories and the women with children were given a building to themselves. On the whole conditions were reported as considerably better than they had been at Camp John Hay. In June some of the internees were released to Assumption Convent in Baguio.

"It has not been possible up to the present time to obtain a list of Americans interned at Baguio but it is hoped that the Japanese will soon report their names through neutral channels, as has been done with the Americans interned at Santa Tomas Camp, Manila."

Our office is sending the list of names and addresses of the nearest of kin of each of our missionaries now in the Philippines. We are giving only one relative for each missionary but, of course, we shall keep all of you informed when further word is received from Washington. This will not prevent anyone from writing directly to the Office of the High Commissioner in Washington, asking for information. We have followed the procedure of giving the various departments in Washington the information for which they ask. We do not want to run the risk of making the list of relatives so long that it might not be useful. We believe we can take care of that here in our offices as we have in the past.

With kindest regards, we are,

Yours sincerely,

J. L. Hooper

Lloyd S. Ruland



(Not printed at Government expense)



United States  
of America

# Congressional Record

PROCEEDINGS AND DEBATES OF THE 78<sup>th</sup> CONGRESS, FIRST SESSION

## Korea Should be Recognized

SPEECH  
OF

HON. ALEXANDER WILEY

OF WISCONSIN

IN THE SENATE OF THE UNITED STATES

April 22, 1943

Mr. WILEY. Mr. President, I desire the attention of the Senate for a few moments on the subject of the obligations of a legislator. I do this at this time because of considerable correspondence which has come to my office. The people back home, of course, are very busy with their own problems on the farms, in the manufacturing plants, and in their businesses. They are concerned over their boys on the 27 fronts on which we are engaged. They are concerned over the very many intimate problems which they individually and collectively confront. Consequently it is very apparent that at times they become confused about the functions of a legislator.

There are many aspects to the obligations of a legislator, the first of which in war must be obviously to do everything in his power to win as complete and as expeditious a victory and as just and lasting a peace as is possible.

This, however, does not limit the legislative branch merely to standing by the side of the road while the Commander in Chief functions in his executive capacity. The legislative branch has a definite obligation to continue, in wartime as in peacetime, as the representatives of the people.

This does not mean that the Congress should encroach on the constitutional authority and power of the Executive, but it does mean that Congress has not only a right, but an obligation, to function as a channel of the expression and the will of the people so that Congress may serve to formulate and crystallize the opinions of the people, and subsequently translate those opinions into legislation where necessary and recommendations where the matter comes within the province of the executive branch.

In considering the obligation of a United States Senator at this time, each of us must bear in mind that while this is a government of, by, and for the people, it is a government set up in a peculiar manner; it is a republic, a representative

republic, and a Senator is a representative of the people. This Nation is not a democracy, it is a republic. The people speak through their representatives; and while under the basic law—the Constitution—the Commander in Chief has control of the Army and the Navy and is the executive head, in waging a war, a Senator has a peculiar responsibility. He is not simply a legislator. He is the people's representative, and must voice the hopes, ambitions, and desires of the people in the forum provided for that purpose, which is this Chamber. How far should a Senator of the United States go in expressing ideas relative to the conduct of the war on the battle front, on the psychological front, on the home front, and on the production front? He must proceed cautiously, yet courageously, recognizing that he, too, is a soldier in the service of the Republic, handling the ammunition—or the dynamite—of ideas. Ideas are indeed powerful weapons. Knute Rockne, the great coach of Notre Dame, said, "The idea is the thing." Long before that someone said "As a man thinketh in his heart, so is he." As a nation thinketh in its heart, so is it. We, as legislators, are feeding that ammunition to the ranks, for better or for voo.

Fighting a war realistically means that every legitimate and honorable weapon should be used to win through to victory. When one of those weapons consists in taking action which will tend toward liberation of a great people who are enslaved by our enemy, there should be no hesitancy in using such a weapon.

In looking toward victory we must not overlook an ally which has fought our common enemy, Japan, for a generation. I mean Korea. She is a nation of 23,000,000 fanatical enemies of Japan. The provisional capital of Korea is in China, at Chungking. Here Korea has an army of seasoned troops. This is the headquarters of the Korean independence movement, the center for Koreans who are resourceful and courageous, daring to do anything for liberty.

Mr. President, ordinarily the question of recognizing a people or recognizing a portion of a country which is under subjection to another country would be a matter for the State Department. I am saying that the question of the larger strategy is for the Congress of the United States to think through and also to talk through.

In Washington there is a Korean Commission. Its program is to seek admittance to the United Nations, obtain military supplies and aid under the lend-lease agreements, and to be recognized by this country as the Provisional Government of the Republic of Korea. Koreans are ready to fight and die for their independence.

Last Friday we heard a speech by the distinguished junior Senator from Kentucky [Mr. CHANDLER] in which he stressed the importance of recognizing, first, that we have a first-class war on our hands in the East, and second, the need of getting adequate supplies, men, and matériel to all the fronts on which we are engaged—in Alaska, in Australia, in the islands of the southeast, and in China.

To those who plan the war, the Senator from Kentucky said in substance, speaking of what some call the planners' strategy, do not ignore the suggestions and wants of our generals and our men who are on the fighting fronts. They know whereof they are talking, better than those who sit in Washington.

There can be no question about that. There is an old saying that those who are on the ground know the facts. I do not intend to discuss that issue, but I think it is relevant to what I am discussing.

Mr. President, those who are not in the "planning groove" may, nevertheless, have ideas worthy of adoption in this battle for the liberation of all peoples who are now competent to rule themselves. An example of such an idea is the utilization of the help of other peoples, such as the Koreans, who are fit to rule themselves.

We followed such a policy in the Spanish-American War. We cooperated with the Cubans. We followed the same policy in the Philippines. In Korea there are 23,000,000 people, among them many brilliant minds, with a background of 4,000 years of history. What are we doing to utilize that striking force? We know that the problem in this war is transportation. We could use some of the bottoms which we are employing to transport men in the transportation of munitions, and we could utilize manpower wherever it is available. A vast reservoir of manpower, fanatical in its hatred for the Japanese in Asia, and for Hitler in Europe, already exists. Mr. President, if we could utilize it we would be using horse sense, common sense,

and, incidentally, we might save thousands, and even hundreds of thousands, of our own men.

I do not need to go into the matter of what the submarine has been doing. It is now becoming common knowledge. In the closing months of last year a million tons a month in shipping were lost, together with the production and matériel in those holds. In the subsequent months, January, February, and March of this year, the total has gone up so much that great minds are now questioning our ability to transport the men whom the Army and the planners say we can transport. That goes back to the question of how large an Army we should raise, and whether we should sap other parts of our economy in order to build up an Army to be maintained on the continent of America.

#### KOREA SHOULD BE RECOGNIZED

Mr. President, the world looks to us with hope and expectation. It is a friendly look. In one part of Mr. Willkie's book, *One World*, he graphically pictures how all the oppressed peoples of the earth look to America to save them. It is a friendly look, I say. Why? Because this Nation has pioneered great constructive—not destructive—works, deeds, and thoughts throughout the world. It has sent forth great men who have performed great, constructive deeds; and those men have been the exponents of great, hopeful, living, dynamic ideas. So the world looks hopefully toward America.

We have no sinister purpose in this war. We are the real champions of personal and national liberty.

We know that there is no infallibility in war planners, any more than there has been in our peacetime planners. No human being is infallible.

Right public opinion, based on realism and idealism, is imperatively necessary in meeting the problems of this hour. Our first problem is to win the war.

In Korea there is another front, where 23,000,000 souls are longing to strike for freedom, where we can do a tremendous job for ourselves and advance the cause of freedom. It might be well for us to pause a moment and ask ourselves something about Korea and its people, 23,000,000 of them, more people than live in California, Texas, and New York. They are the only people who ever defeated Japan. Many wars have been fought between the Koreans and the Japanese. It was in 1592 that the Korean Admiral Yi Soon-Sin invented iron-clad warships and annihilated the Japanese invading fleet.

After this defeat Korea remained at peace for 300 years. On February 23, 1904, Japan forced a treaty upon Korea. In that treaty Japan guaranteed the independence and territorial integrity of the Korean Empire and pledged to evacuate her troops from Korea as soon as the war with Russia was over.

After the Russians were defeated, Japan violated her treaty, seized Korea,

and made her a puppet state. An appeal by Korea to the powers of the world received no response, and in 1910 Japan annexed Korea—took it over, lock, stock and barrel. This was the beginning of Japan's victorious march toward a Japanese owned and dominated Asia. The seizure of Korea gave Japan the entering wedge to the mainland of Asia. From then on, Korea has lived under a Japanese gestapo. Under Japanese rule freedom disappeared.

The Japanese took over the economic life of Korea, monopolized all the industries, fisheries, and commerce and took nearly three-fourths of the Korean land. The harvests which have been raised by the Korean farmers have been taken over and exported to Japan, and the Koreans are rationed on the stale, left-over grains, or inferior millet and rice. This action truly interprets what the Japanese mean by Asiatic coprosperity. We had a sample yesterday in a press release of the kind of people we are dealing with when we confront the Japanese. They violated the military code of the nations; they were incapable of recognizing the bravery of our flyers who wore the uniform of the United States and who were proceeding according to the military code; but tried them and shot them—not in heat or passion but months after our men had performed their valiant deed. Well, in 1905-10 the Japanese subjugated more than 23,000,000 people of Korea, who feel today as we feel about the Japs.

I ask you, Mr. President, are we going to lose the cooperation and assistance of 23,000,000 Koreans or are we going to avail ourselves of the opportunity their friendship and services afford? The Koreans have never recognized the right of Japan to rule Korea. They are ready to fight; in fact, they have been fighting all these years. The time has come for us to say, "Korea, you shall be free again." The time has come for us to recognize the importance to us of a free Korea. The time has come for us to recognize that Korea and this country are fighting the same enemy, having in mind the accomplishment of the same purpose—the defeat of Japan.

Japan has used Korea as a military base for her Asiatic expansion. Make Korea free and never again will Japan have an opportunity to repeat her dastardly deed.

Mr. President, this war has opened the eyes of America to the character of the Japanese. The incident which was revealed yesterday by wire and through the press has indelibly impressed upon the minds of the people of America the fact that we must utilize every legitimate instrumentality which exists on the globe in order to bring about the defeat of the Axis. Prior to Pearl Harbor we were asleep. We must sleep no longer. It has been estimated that there are in Manchuria, Siberia, and other portions of China about 2,000,000 Koreans who are ready to fight. The 23,000,000 in Korea are eternal enemies of the Japanese. If given an opportunity,

they will rise and deal a deadly blow at their ancient foe. We must accept Korea as a fighting ally. To do so would be not only strategically wise but would be common sense.

As the Senator from Kentucky [Mr. CHANDLER] said about the fight in the Pacific area, we must be prepared to take the initiative. How better follow that course than to ally 23,000,000 Koreans with our cause, especially when our cause is just and we want to bring liberty and democratic values to a people who had liberty for over 40 centuries before Japan enslaved them.

The Koreans are asking for a chance to fight for freedom. Their enemy is our enemy; their objective is liberty; our objective is to preserve our liberty, and aid all liberty-loving people of the earth. We are partners in arms. We both oppose the ravisher of international agreements, the violator of the military code, and, I may say parenthetically, there is no difference between what the Japanese did to our boys, when in cold blood, after they had been captured, they killed the men who flew to bomb Tokyo, and what they did when, without declaring war, they pounced upon Pearl Harbor. These people know no law but what is decreed by their war lords. We must be awake to the fact that we are not simply fighting a people; we are fighting an idea—an idea that would turn back the clock of civilization a thousand years, subjugate the world, and make America, and other nations, slaves of the Japanese. We must join hands with Korea and march together to victory.

Mr. President, a few more remarks about the Korean people and I shall be through. The record of the struggles of the Korean people for liberty is one of extraordinary heroism and dauntless determination. It began 50 years ago when they first sensed Japan's intention to enslave and exploit them. It has continued to the present day; it will continue tomorrow and every day of the future until they have obtained their freedom.

Ah, they are calling to us, Mr. President; they are reaching toward America, stretching out their arms, and, what is more, they are reaching out with their hearts and their minds and saying, "Help us."

I do not know much about the provisional government that has been spoken of. It was born in the blood of Korean patriots nearly a quarter of a century ago. It has endured ever since, because the flame of liberty never dies; the martyrdom of thousands of Korean men and women, at the cruel hands of their Japanese masters, is a beacon which can never be extinguished. Korea was a land of liberty and plenty, with but one neighbor ever to disturb her peace, and, as I have said, that neighbor was Japan.

Geographically and strategically Korea was the sentinel of Asia. The savage Japanese began an invasion not once but many times, and every time it was the



Koreans who bore the brunt of the attacks and were able to beat the would-be conqueror back into his island. The Koreans have a love for their native land which is exceeded only by their hatred of the foe who finally succeeded in desecrating their dear land. Against him the patriotic Korean has sworn eternal vengeance.

Mr. President, I desire to bring a little history into this picture at this time, because I think it is very important. The American Government has an inescapable obligation to the people of Korea, and this body, the Senate, shares that obligation. We were the first western power to cause Korea, then known as the Hermit Kingdom, to break with the past and forsake her self-imposed isolation of centuries. With a visiting admiral and gunboats we persuaded Korea in 1882 to relinquish her faith in isolation and place her trust in the sanctity of a treaty. That treaty was ratified by this body, the United States Senate, on January 9, 1883, and proclaimed by President Arthur on June 4, 1883. It would seem that that was an unhappy day for Korea in the light of what followed and what is happening today. The first paragraph of that treaty, which, incidentally, has never been abrogated, provides:

If other powers deal unjustly or oppressively with either government, the other will exert their good offices, on being informed of the case to bring about an amicable arrangement.

Mr. President, that treaty has been invoked on the basis of that particular clause. It has been invoked by the Koreans and has been acted upon once by our State Department. This happened in the days when treaties were considered sacred, not since the days of the

Axis regime, when treaties are considered merely scraps of paper.

Our State Department sent a peremptory warning to Japan, which then was dealing unjustly and oppressively with Korea, and Japan heeded that warning. The action, need I say, was taken at a time before we began to coddle and nurture the Japanese, long years before the viper was to turn upon and strike us.

During the interval between the time when this incident took place and Pearl Harbor, we fed into Japan thousands upon thousands of tons of scrap iron and war material, material which is now destroying our own boys in the Pacific. But nurture and coddle the Japanese we did, and we are paying for it today with the blood of our sons. It was our flaunting the Korean-American treaty that permitted Japan to occupy and enslave Korea in 1905 and 1910.

Thus perished an independent Korea, with a people whose history reaches back, not 400 years as does ours, but 4,000 years. And today we talk of the "four freedoms."

In this manner began America's fatal policy of friendship toward a nation which knows not the meaning of the word save as a mask for treachery. We have been both blind and unhearing. We have not listened to the warnings of our Korean friends when they have told us of Japan's ultimate war aims, and we know the history. We know how a few years ago, through the channel of a Korean, Japan's war aims were disclosed to the world, and in 1939 and 1940 those war aims were presented to the Committee on Naval Affairs and other committees of the Senate, and then hushed up. Our blindness continued after the last war when we allowed the

Japanese to obtain countless invaluable aerial and naval footholds throughout the Pacific. And we saw not the future when we agreed, as we did in 1921, to scrap American warships and to enter into a ratio that kept our Navy weak and left Japan unchecked to build its navy secretly.

In 40 years there was but one Secretary of State in American history who recognized the character of the Japanese people, and that was the present Secretary of War, then Secretary of State, Henry L. Stimson. At this time I pay homage to his wisdom and foresight. He was right, but we failed.

I have sufficient faith in the American people and their sense of justice and fairness to know that, once they are familiar with the picture, they will insist that in this war we utilize every instrumentality that is just and honorable, to the end that we may win through to victory, and not only preserve our own liberty, but give back to the ancient Korean people, 23,000,000 of them, the liberty which our present foe, the Japanese, took from them in 1910.

Korea shall live again, as a free nation, among the nations of earth!

Mr. President, I ask consent to introduce a joint resolution, which I request to have appropriately referred, and printed in the RECORD.

There being no objection, the joint resolution (S. J. Res. 49) to provide for the recognition by the United States Government of a provisional government of the Republic of Korea, was read twice by its title, referred to the Committee on Foreign Relations, and ordered to be printed in the RECORD, as follows:

*Resolved, etc.,* That the Government of the United States recognize a provisional government of the Republic of Korea.

# She's Japan's Oldest Enemy

## Government-in-Exile Wants Lend-Lease Aid for Koreans

By Robert T. Oliver

In our war with Japan we have an ally who is almost unknown to most Americans, yet who has fought our common enemy for a generation. This fighting partner is Korea.

Its exiled government now entering its twenty-fourth year, is appealing for recognition as one of the United Nations. It is asking that its 23 million of fanatical enemies of Japan be armed with lend-lease weapons. It is requesting assurance that Korean independence be guaranteed in the postwar settlement.



SYNGMAN RHEE

The Korean Commission in Washington is confident these requests would be met tomorrow if Americans were informed concerning the relationship of Korea and Japan.

American tourists have known Korea as Chosen, a picturesque province of Japan.

American missionaries have known it as the Oriental country most receptive to Christianity. American businessmen have known it as an area for profitable investments in mines, hydroelectric power plants and railways. American diplomats have known it as the country ceded to Japan by the Treaty of Portsmouth in 1905 to "appease" the Nipponese militarists who were demanding Vladivostok and the Siberian maritime provinces.

Some few Americans know Korea as the only country which has defeated Japan in war—and several times prevented her expansion onto the continent of Asia, as the first victim of Japan's present program of aggression, as a "land of silent people" which has fought for its freedom with every resource of a weaponless, voiceless people for 38 years.

### No Newspaper in Korean Language

In all of Korea there is no single newspaper published in the Korean language.

There are no schools except those conducted in Japanese. There are no assemblies, not excepting church services, of seven or more Koreans without a special permit from the Japanese authorities. There is no business conducted by a Korean, not so much as a peanut stand, without a government permit. There is no corporal punishment in Korea for the Japanese; and there is a provision of "summary judgment" by which any Japanese soldier or policeman may seize, condemn, and punish (even to death) any Korean whom he may choose to suspect of any crime.

This is the "normal" order which Japan has imposed upon Korea ever since the New England Conference, called by President Theodore Roosevelt in 1905, handed over the Land of Morning Calm to the Land of the Rising Sun. Article I of the treaty reads:

For the purpose of maintaining permanent and solid friendship between Japan and Korea and firmly establishing peace in the Far East the Imperial Government of Korea shall place full confidence in the Imperial Government of Japan and adopt the advice of the latter.

Since then Korea has learned in a hard school what it means when the Lamb lies down with the Lion.

### Symbolizes the Treaty of Versailles

March and April mark the period of the twenty-fourth anniversary of a revolution by which Korea first sought to regain her freedom—a revolution which has proceeded ever since. It marks the birth of the Provisional Government of the Republic of Korea—the first "Government in Exile," and the oldest.

It symbolizes the tragedy of Versailles, and raises a challenge for the framers of the Atlantic Charter.

The question posed by Korea is simple and clear.

Shall a people whose independent history stretches back more than 4000 years, whose language and culture are distinct, who have proved their national aspirations through a full generation of resistance to subjection—shall such a people be granted the "right of self-determination" in the organization of the postwar world?

The revolution of 1919 was led by a disciple of Woodrow Wilson—Syngman Rhee, a Korean, who at the age of 20 published Korea's first daily newspaper; who spent the years from 1897 to 1904 in prison for opposing the growing influence of Japan over the Korean Emperor; who then came to America to get his M. A. degree from Harvard, and, in 1910, to receive his Ph. D. degree from the hands of Woodrow Wilson at Princeton.

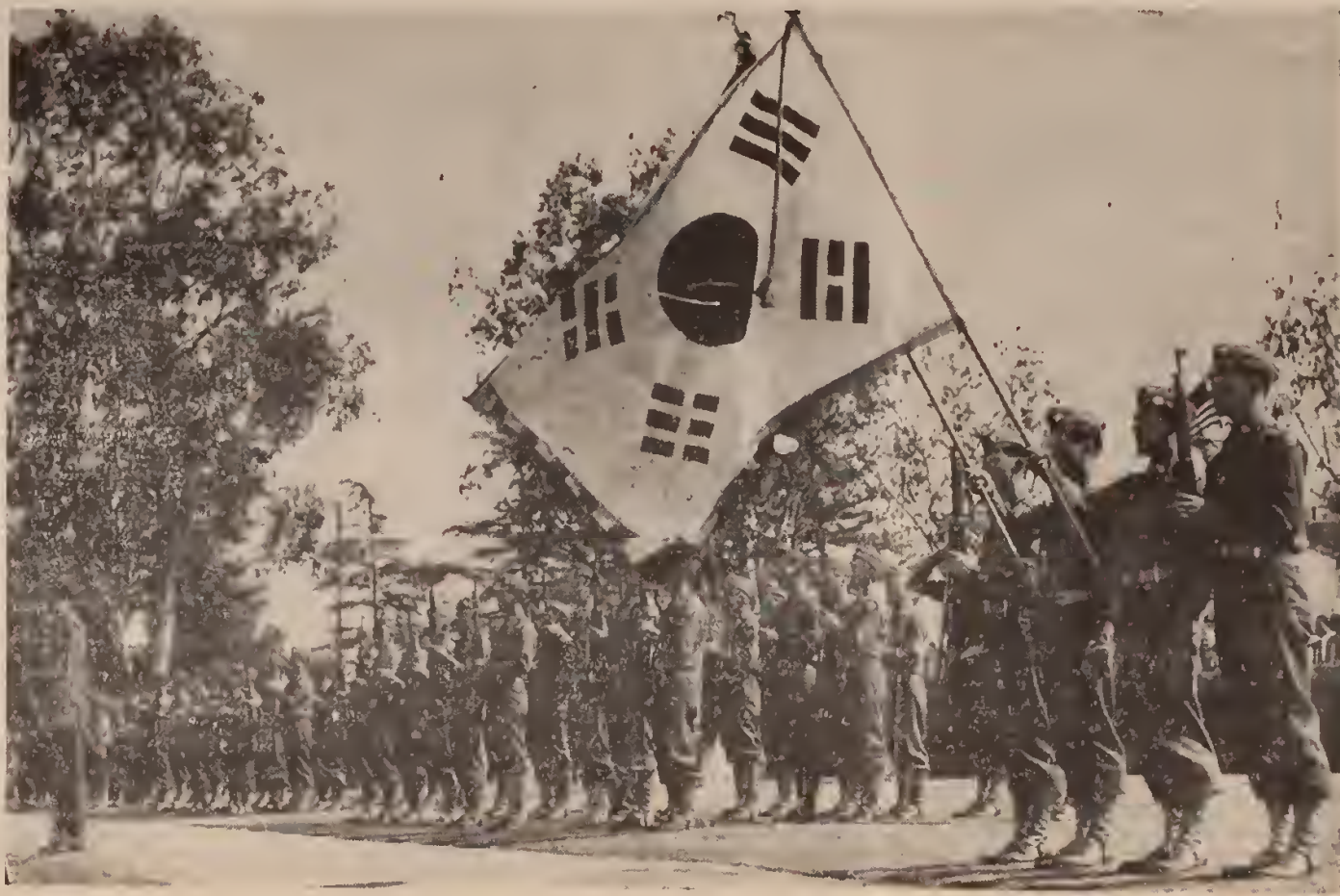
### Refused Passport to Paris Conference

When the Paris Peace Conference was called in 1919, Rhee applied to the State Department for a passport so that he could attend. From Paris it was ruled that Rhee's presence would only agitate the Japanese delegates, and the passport was refused. Japan, it was explained, had fought with the Allies, and could not be expected to yield a rich and strategic province in the peace settlement.

When this word filtered into Korea, a group of patriots determined to stage a revolution which might capture the sympathy of the statesmen at Paris. One of the leaders, Yi Sang Chai,



KIM KU



Celebration and review of the California Korean reserves on the twenty-third anniversary of the Korean revolution. Korean officials now claim they have 35,000 seasoned troops ready for action in China. This number, they insist, can be greatly swelled if they are given military supplies under Lend-Lease.

insisted it should be a passive revolution—the first in history. "Let us demonstrate," he said, "that we are willing to die for our country, but do not wish to kill."

A Declaration of Independence was carved in a solid block of wood, and copies were printed. These were carried all over Korea in the capacious sleeves of schoolgirls, and simultaneous demonstrations were planned in 300 communities. At the appointed hour of 2:00 p. m. on March 1, 1919, thirty-three men gathered in the Meng Wal Kwan Hotel in Seoul and solemnly signed the declaration. Then they called in the Japanese police and gave themselves up.

### Korean Flags Brought Out of Hiding

At the same time, all over Korea groups gathered to hear the declaration read, and Korean flags were brought out of hiding and waved. Korean school children marched into their classrooms waving flags. Over two million Koreans actually participated in the demonstrations.

The fate of the "Immortal 33" was imprisonment, torture and death. Three hundred thousand Koreans were arrested, and at least 7000 were killed.

The passive revolution did not win for Korea the support of the peacemakers at Paris. It did convince the Koreans that they would have to fight their battle with all of the force and guile they could command. They have been fighting it ever since.

The Provisional Government of the Republic of Korea was formed in April, 1919. A group of Korean leaders met secretly in Seoul, during the height of the Japanese reign of terror. They drew plans for the first Korean Assembly and this body was brought into existence as a result of secret elections held in each of the 13 provinces of the country.

This assembly voted Dr. Syngman Rhee the first President. On April 12, those who managed to escape convened again in Shanghai. There Dr. Rhee went to meet with them in November, concealed in a coffin to escape the vigilance of the Japanese. Several decisions were reached.

A Korean Commission to the United States was formed and Dr. Rhee has been its chairman in Washington, seeking recognition for his country ever since.

A program of opposition to Japan was launched which has continued to this day.

### Provisional Capital in China

The capital of the Provisional Government of the Republic of Korea was established in China. At present it is at Chungking, where it is partly financed by Chiang Kai-shek. A Korean national army was formed, which at this date consists of 35,000 seasoned troops. Several "schools" have trained thousands of Koreans for undercover work in their homeland. A determined program of assassination has made the Koreans the most feared and resourceful enemies of Japanese leaders.

The leaders of the Korean independence movement are resourceful and courageous, every one of whom has many times risked his

SOME OF 'CHOSEN'S' 23 MILLIONS WHO  
AWAIT THE HOUR FOR BLOW AT NIPPONESE

life for the cause. For years Japan has offered sums up to half a million dollars apiece for their heads. They have never been betrayed.

Dr. Syngman Rhee, now 68 years old, is apt when excited to rub nervously the tips of his fingers, which were beaten to a pulp during his seven years imprisonment.

Kim Ku, the present President of the Provisional Government of the Republic of Korea, now 65 years of age, carries a bullet in his lung from a recent encounter with the Japanese.

### Leader Served As Captain in Japanese Army

Commander in chief of the Korean national army is Li Chunz Chun. Li was educated in Japan and prior to the passive revolution of 1919 earned distinction as a captain in the Japanese army. He chose to throw in his lot with the revolutionists, and throughout the 1920's he engaged the Japanese in many border battles. Now in Chungking, he is hopefully awaiting the day when he can muster supplies enough to equip the Koreans for a smashing blow against Japan's main Asiatic bases in the Korean homeland.

Deputy commander in chief is Gen. Kim Yak San, credited with over 300 assassinations of Japanese officials. Yoon Bong Kil, another leader of the "suicide squads," sacrificed his own life on April 29, 1932, when he killed the Japanese Generals Sirakawa and Kawahata, and severely wounded Admiral Nomura, the Japanese Ambassador to the United States at the time of Pearl Harbor.

The Korean national program, as presented by its commission in Washington, is forthright and simple. Korea asks:

1. Immediate admittance to the United Nations.
2. Military supplies and aid under the lend-lease agreement at once.
3. The recognition of the Provisional Government of the Republic of Korea now.

Koreans do not beg for independence; they want to fight for it. They point to these values which they offer in exchange for the benefits of membership in the United Nations:

1. There are 23 million Koreans who hate the Japanese with fanatical hatred and who know Japanese psychology and methods of operation as only a subject people could learn them.
2. There are 250,000 Koreans who belong to terroristic societies in Korea, Manchuria and China, and who could, if provided with arms, and inspired by the promise of independence for their country, throw the main Japanese supply lines and depots into irremediable chaos.
3. The establishment of Korea as an independent state, with its freedom guaranteed by the United Nations, would provide an effectual block to any expansionist plans Japan may concoct after this war is over.

It has no caste system or mass ignorance, as has India. It is without the foreign intrigue and separatist religion which complicates Egypt's future. It is without the individualistic warlords such as destroyed the unity of prewar China.

Rather, Korea is a homogeneous nation with 4000 years of distinct history and civilization of its own. And the Provisional Government of the Republic of Korea—the oldest government in exile, now entering its twenty-fourth year—stands up to be counted among the freedom-loving nations of the world.

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107 Anderson Street,  
New Smyrna Beach, Fla.,  
August 14, 1943

Dear Friends:

Herewith a copy of the 1943 edition of the Mission History Biographical Data. In correspondence with the Rev. N.C. Whittemore, and with initial gifts from him and Corp. Tech. Donald H. Brown of the Walter Reid Hospital, Washington, D.C., I am venturing to send to each one of you with the hope that some of you will send a dollar each to cover the cost which we estimate will be about \$80.00, only one-fourth of which has been underwritten.

However, I do not want you to regard this as a formal request for money and thus cause embarrassment. It is intended merely to give an opportunity to any one who wishes to have a share in the expense. Last year when the Mission History report was sent out, several of our Korea family expressed a desire to have a list of names and addresses. It is almost ten years since the History of the Korea Mission was published. Much of the Biographical Appendices has been revised and additional data added.

For the present the above is our address. Our permanent address is 505 Greenwood Dr., Grove City, Pa., or % Board of Foreign Missions, 156 Fifth Avenue, New York, ~~10~~, N.Y.

In the Missionaries' Children's section the names of wives have been added although the list is not complete as is indicated by "m." without the name. Only in a few cases is the address of any one in the U.S. service given. These addresses change constantly and often are so complicated, that I have given the address of parents or near relatives instead. With few exceptions first class postage should reach the persons addressed. However, it is wise to put your own address on the envelope. If not returned you will know that your letter has been received.

These biographical appendices are sent out not only for the purpose of giving information but to help us all in keeping in touch with one another; in sending Christmas and birthday greetings, etc. Write letters to friends whom you knew in Korea "long ago".

Mrs. S.L. Roberts is doing a fine piece of work in sending out news items periodically to all who will send her the cost of mimeographing and postage. Rev. Charles A. Sauer of West Unity, Ohio is doing the same thing for the Methodists. Dr. O.R. Avison is still working for Korea, trying to interest our U.S.A. and other governments in Korea's cause of freedom. His marriage to Agnes G. Pope on his 83rd birthday has just been announced from Smiths Falls, Ontario.

I wish I could quote excerpts from many interesting letters which have been received within the past year, e.g., Rev. C.E. Sharp, D.D. resigned from the Mission in 1921 because of the illness of a son who still lives. After years in home mission work in the State of Washington, Mrs. Sharp died. Following retirement, although supplying temporarily the church in Kent, Wash., his second son, Charles Jr. died on February 5, 1943. Dr. Sharp writes as follows:

"That which sustains me in the present world turmoil is the increasing confidence that there is a throne, and on that throne sits our Lord Jesus Christ. There is no doubt concerning the final outcome." In the light of this we can never be discouraged nor think that all the years of service spent in Korea have been in vain.

Hoping that your memories of Korea have been a blessing in your lives and with best wishes to you all, I am

Very sincerely,  
Harry A. Rhodes

The number of regularly appointed missionaries to the Korea Mission since its organization in 1884 is 301, including the appointment to a special term in 1941 of Mr. Horace G. Underwood, a third generation missionary, and his wife (Joan Davidson, also of Korea). Sixteen affiliated missionaries have been appointed which makes a total of 317.

The present number of regularly appointed members of the Mission stands at 107, not including special term (see above). Of this number 15 are in the Philippines and 17 appointed to Latin America for "temporary service", leaving 75 in the U.S.A. of whom 10 are in the Furlough Fellowship of Service, 5 in other special assignment, 5 in the process of being re-located, 21 in interim church work, 5 in National Missions projects, 4 in other tasks within the church, 14 approved for employment outside the church (of whom 5 are chaplains including wives), while 7 have reached the age of retirement (to be retired soon). There are 3 on health furlough and 3 in special study. Of the 17 in Latin America, one is in Venezuela, 2 in Chile, 2 in Guatemala, 4 in Mexico and 8 in Colombia.

The number of retired members is 25 and of resigned members, 93. They are all in the U.S.A. except one each in Palostine, England, Australia (?), one unknown and 2 in Canada.

There are 74 deceased members of whom 39 died while still members of the Mission, 26 after resigning and 9 following retirement. The last death was that of Mrs. Effie Sidbotham at the home of her son in Sausalito, California on December 19, 1942. There were three deaths in April, 1942, viz., Mrs. Edith Allen Blair in New Smyrna, Florida on April 9th; Miss Margaret Best, LL.D. in Orlando, Florida on April 15th; and Miss Catherine McCune in Clifton Springs, N.Y. on April 18th.

One of the charter members of the Mission, Mrs. Frances M. Allen is still living and resides in Toledo, Ohio. She arrived in Korea 59 years ago.

If our figuring is correct, the average years of service in the Mission of the resigned members including the deceased since resigning, was 10.3 years; of the present 107 members, 25.3 years; of the retired members including deceased after retirement, 29.3 years; and of affiliated members, all classes, 8.4 years. The total number of years, all classes, 317 missionaries, is 5118 years to date which is an average of 16.5 years each. Of the 317, all classes, 46 have been connected with the Mission less than 5 years each, including 4 of the affiliated missionaries. Not all this service has been given in Korea. Furloughs must be counted out which approximates one-sixth of the total, and now temporary service in other fields.

The number of missionaries' children (16 years of age and over) who are still living is 247. During the year there was one death (see covering letter). There are 52 children under 16 years of age which makes a total of 299 of which number 30 are regularly appointed missionaries or 12% of the number 16 years of age and over. Adding the number pastors (9), chaplains (5), assistant pastor (1), Y.M.C.A. secretaries (2), religious educational workers (4), seminary students (4), and pastors' wives (14), makes a total of 69 or 27.9% as paid religious workers. Of the 120 men, 30 or 25% are ordained ministers.

The number in the medical profession is 32 (14 physicians, 15 nurses, 2 in nurse's training, 1 medical student). Seven of the nurses are married. The number in schools is 45 (college, 30; high school, 11; post-graduate study, 4); and in the teaching profession, 11. Business claims only 9 and office work, 7. The number listed as house-keepers is 29. The following vocations claim one each - attorney, artist, civil engineer, electrician, technician, probation officer, recreation director, Red Cross, pharmacist, optical engineer, Bell Telephone, gardening, general work.

In the U.S. service in army, navy, air force, nurses, war work, etc., there are 29 men and 8 women plus 2 men in the Canadian service. This is 26% of the men and 16% of the total.

Korea Get-togethers are frequently held in New York, Princeton, Chicago, Berkeley, and Los Angeles. The largest number of 98 was present in New York in August, 1942, when the Gripsholm arrived with 22 of the present and resigned members of the Mission. It was a never-to-be-forgotten experience to be present and hear their report.

Will the Korea Mission be re-opened in 1944, sixty years after it was founded? If so, will it be in a free Korea and what will be its future? These and other questions we ponder hopefully and prayerfully.

## PRESENT MEMBERS, KOREA MISSION, PRESBYTERIAN CHURCH, U.S.A.

<u>Name</u>	<u>Address</u>	<u>App. to Korea</u>
Rev. Edward Adams and Mrs. Adams, R.N.	545 Hinman Ave., Evanston, Ill.	(Taiku) 1921
Rev. George Adams and Mrs. Adams	P.O. Box 239, Lakeside, Calif.	(Andong) 1932
Rev. Wallace J. Anderson, D.D. and Mrs. Anderson	3 C Tivoli y 6 av Prol. Guatemala City, C.A.	(Seoul) 1917 1936
Douglas B. Avison, M.D. and Mrs. Avison	14 Strachan Ave., Toronto, Canada	(Seoul) 1921
Rev. Richard H. Baird and Mrs. Baird	Apt. 53, Medellin, Colombia, S.A.	(Kangkei) 1923
Mrs. Wm. M. Baird, Sr.	716 Irving Ave., Wheaton, Ill.	(Pyongyang) 1918
Rev. Wm. M. Baird, Jr. and Mrs. Baird, R.N.	Pachuca 66, Mexico, D.F., Mexico	(Chairyung) 1923 1926
Harold T. Baugh, M.D. and Mrs. Baugh	Bohol, Philippine Islands	(Andong) 1931
Miss Anna L. Bergman	Sage Memorial Hospital, Ganado, Arizona	(Pyongyang) 1921
Miss Gerdo O. Bergman	Cebu, Cebu, Philippine Islands	(Taiku) 1915
John D. Bigger, M.D. and Mrs. Bigger, R.N.	Swannanoa, N.C., % Junior College	(Pyongyang) 1911 1912
Rev. Herbert E. Blair and Mrs. Blair	Manila, Philippine Islands	(Taiku) 1904 1907
Miss Lois Blair	Aparto 200, Barranquilla, Colombia, S.A.	(Pyongyang) 1934
Rev. William N. Blair, D.D.	2748 S. Troy St., Arlington, Va.	(Pyongyang) 1901
Rev. Henry M. Bruen and Mrs. Bruen, R.N.	88 Riggs St., Santa Cruz, Calif.	(Taiku) 1899 1923
Miss Alice M. Butts	Mansfield, Pa.	(Pyongyang) 1907
Rev. Archibald Campbell and Mrs. Campbell	41 Sanford Ave., Plainfield, N.J.	(Kangkei) 1916
Rev. O. Vaughn Chamness and Mrs. Chamness	Box 1767, Westwood, Calif.	(Taiku) 1925
Rev. Allen D. Clark and Mrs. Clark	Apt. 53, Medellin, Colombia, S.A.	(Chungju) 1933
Rev. Charles Allen Clark, Ph.D., and Mrs. Clark (D.D.)	3340 Blaisdell Ave., Minneapolis, Minn.	(Pyongyang) 1902
Rev. Roscoe C. Coen and Mrs. Coen	1603 W. Park Ave., Champaign, Ill.	(Seoul) 1918
Rev. Welling T. Cook, D.D. and Mrs. Cook	Legaspi, Albay, Philippine Is.	(Chairyung) 1908
Miss Hallie Covington	509 Pearl St., Darlington, S.C.	(Chairyung) 1917
Rev. John Y. Crothers and Mrs. Crothers	Manila, Philippine Islands	(Andong) 1909 1911
Miss Minnie C. Davie	Ming Quong Home, Los Gatos, Calif.	(Chungju) 1932

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## Present Members, Korea Mission, Presbyterian Church, U.S.A.

<u>Name</u>	<u>Address</u>	<u>App. to Korea</u>
Rev. E. Otto DeCamp and Mrs. DeCamp, R.N.	Alien Internment Camp, Lordsburg, N. Mexico	(Chungju) 1937 1940
Miss Jean Delmarter	Agra Negra Presb. School, Holman, N. Mexico	(Seoul) 1920
Miss Kathlyn M. Esteb, R.N.	2 Chestnut St., Cooperstown, N.Y.	(Chungju) 1915
Archibald G. Fletcher, M.D. and Mrs. Fletcher	414 Swathmore Ave., Ridley Park, Pa.	(Taiku) 1909 1912
Mr. John F. Genso and Mrs. Genso	7 Gramercy Park, W., New York, 3, N.Y.	(Seoul) 1908
Miss Marion E. Hartness	John Hyson School, Chimayo, N. Mex.	(Seoul) 1918
Miss Louise B. Hayes	Ming Quong Home, Los Gatos, Calif.	(Pyongyang) 1922
Rev. Harold H. Henderson and Mrs. Henderson	3108 Lewiston Ave., Berkeley, Calif.	(Taiku) 1918
Mrs. Lloyd P. Henderson	2918 D Regent St., Berkeley, Calif.	(Taiku) 1920
Miss Daisy F. Hendrix	Legaspi, Albay, Philippine Islands	(Andong) 1931
Rev. Harry J. Hill and Mrs. Hill	21-119 Itzimna, Merida, Yucatan, Mexico	(Pyongyang) 1917
Rev. Clarence S. Hoffman and Mrs. Hoffman	126 N. DuPont Rd., Wilmington, Del.	(Syenchun) 1910 1911
Miss Vera I. Ingerson, R.N.	Apt. 53, Medellin, Colombia, S.A.	(Syenchun) 1916
Miss Olga C. Johnson	1414 Garfield St., Middletown, O.	(Kangkei) 1921
Miss Marian Kinsler	130 Park Place, Haddonfield, N.J.	(Seoul) 1922
Rev. E. Wade Koons, D.D. and Mrs. Koons	1660 Bay St., San Francisco, Calif.	(Seoul) 1903 1905
Rev. Henry W. Lampe, D.D. and Mrs. Lampe	5808 Maple Ave., St. Louis, Mo.	(Syenchun) 1908 1910
Miss Edna M. Lawrence, R.N.	Ming Quong Home, Los Gatos, Calif.	(Seoul) 1920
Miss Margo L. Lewis	Apartado 294, Caracas, Venezuela	(Seoul) 1910
Rev. Jos. B. Livesay and Mrs. Livesay	Tagbilaran, Bohol, Philippine Is.	(Chairyung) 1925 1926
DeWitt S. Lowe, M.D. and Mrs. Lowe	State Sanatorium, Kearney, Nebr.	(Chungju) 1929
Mr. Dexter N. Lutz, M.S. and Mrs. Lutz	Apt. 53, Medellin, Colombia, S.A.	(Pyongyang) 1921
Rev. William B. Lyon and Mrs. Lyon	2082 Chorillos, Valparaiso, Chile	(Taiku) 1923
John A. McAnlis, D.D.S. and Mrs. McAnlis	Manila, Philippine Islands 500 E. Claremont, Pasadena, Calif.	(Seoul) 1921
Miss Ranier J. McKenzie	1213 North 18th St., Kansas City, Kansas	(Andong) 1920
Rev. E.H. Miller, Ph.D. and Mrs. Miller	2612 Hillegass Ave. Berkeley, Calif.	(Seoul) 1901

## Present Members, Korea Mission, Presbyterian Church, U.S.A.

<u>Name</u>	<u>Address</u>	<u>App. to Korea</u>
Mrs. F.S. Miller	235 East 49th St., New York, N.Y.	(Chungju) 1916
Rev. Eli M. Mowry, D.D. and Mrs. Mowry	142 High St., Kingwood, W. Va.	(Pyongyang) 1909
Miss Edith G. Myers, R.N.	Hammond Hospital, Modesto, Calif.	(Pyongyang) 1932
Rev. Charles L. Phillips and Mrs. Phillips	Booneville, Ky.	(Pyongyang) 1910 1909
Miss Harriet E. Pollard	Cebu, Cebu, Philippine Islands	(Taiku) 1911
Mr. Ralph O. Reiner and Mrs. Reiner	2918 A Regent St., Berkeley, Calif.	(Pyongyang) 1908
Rev. Harry A. Rhodes, D.D. and Mrs. Rhodes	107 Anderson St., New Smyrna Beach, Florida	(Seoul) 1908
Rev. Stacy L. Roberts, D.D. and Mrs. Roberts	321 Market St., Mifflinburg, Pa.	(Pyongyang) 1907
Miss Lilian Ross	Manila, Philippine Islands	(Kangkei) 1926
Miss Ella J. Sharrocks, R.N.	801 Riverside Dr., New York, N.Y.	(Taiku) 1926
Roy K. Smith, M.D. and Mrs. Smith	State Sanatorium, Norton, Kansas	(Syenchun) 1911
Miss Blanche I. Stevens	The Evangeline, 1588 Ansel Rd., Cleveland, Ohio	(Syenchun) 1911
Miss Olivette R. Swallen	605 22nd Ave. N., St. Petersburg, Florida	(Pyongyang) 1922
H.H. Underwood, Ph.D., Litt.D. and Mrs. Underwood	344 Washington Ave., Brooklyn, N.Y.	(Seoul) 1917
Mr. H.G. Underwood and Mrs. Underwood	1025 Maxwell St., Boulder, Calif. (Special Term)	(Seoul) 1941
Rev. Harold Voelkel and Mrs. Voelkel	1531 Washington St., Huntington, Pa.	(Andong) 1929
Rev. George H. Winn, D.D. and Mrs. Winn	18 S. Wissahicken Ave., Ventnor, N.J.	(Seoul) 1908



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RETIRED MEMBERS, KOREA MISSION, PRESBYTERIAN CHURCH, U.S.A.

<u>Name</u>	<u>Last Address Given</u>	<u>Years of Service</u>
Mrs. James S. Gale	Parkview House, Brock St., Bath, Somerset, England	1910-1928
Rev. Walter C. Erdman, D.D. and Mrs. Erdman	418 W. Stafford St. Germantown, Pa.	1906-1931
Rev. W.L. Swallen, D.D. and Mrs. Swallen	605...22nd Ave., N., St. Petersburg, Fla.	1892-1932
O.R. Avison, M.D., LL.D.	416 Columbian Bld'g., Washington, D.C.	1893-1932
Mr. Robert McMurtrie	Grenville, Quebec, Canada	1907-1932
Mrs. A. M. Sharrocks	801 Riverside Dr., New York, N.Y.	1899-1933
Mrs. Lucia F. Moffett	Wheaton, Ill., near College	1913-1934
Jesse W. Hirst, M.D. and Mrs. Hirst	265 Eighth Ave., N., St. Petersburg, Fla.	1904-1934 1929-1934
Miss Katherine Wambold	Julian Way, c/o Y.M.C.A., Jerusalem, Palestine	1896-1934
Miss Velma L. Snook	538 Fee Avenue, Melbourne, Fla.	1900-1936
Rev. Cyril Ross, Th.D. and Mrs. Ross, M.D.	326 E. Sola St., Santa Barbara, Calif.	1897-1937
A.I. Ludlow, M.D.	10906 Hull Ave., Cleveland, Ohio	1911-1938
Rev. N.C. Whittemore and Mrs. Whittemore	2745 Hillegass Ave., Berkeley 5, Calif.	1896-1938 1906-1938
Mrs. George S. McCune	4612 Drummond Ave., Chevy Chase, M.D.	1905-1938
Rev. William B. Hunt and Mrs. Hunt	416 W. Stafford St., Germantown, Pa.	1897-1939 1906-1939
Mrs. Anna S. Doriss	5432 Wayne Ave., Germantown, Pa.	1908-1941
Rev. A.A. Pieters and Mrs. Pieters	502 E. Claremont, Pasadena, Calif. (affiliated)	1904-1941 1934-1941
Rev. C. F. Bernheisel, D.D. and Mrs. Bernheisel	323 S. Grand Ave., Indianapolis, Ind.	1900-1942

## RESIGNED MEMBERS, KOREA MISSION, PRESBYTERIAN CHURCH, U.S.A.

<u>Name</u>	<u>Last Address Given</u>	<u>Years of Service</u>
Charles Power, M.D.	If living, address unknown	1888-1889
Mrs. Frances M. Allen	2248 Parkwood Ave., Toledo, Ohio	1884-1891
Mrs. Fannie Hurd Brown, M.D.	R.D. #3, Box 17, East Stroudsburg, Pa.	1891-1893
Miss Georgianna Whiting, M.D. (Mrs. C.C. Owen)	1569 Metropolitan Ave., Parkchester, Bronx, N.Y.	1895-1900
Mrs. George Leck (Mrs. L. L. Smyth)	Pine River, Minn.	1899-1901
Rev. Carl E. Kearns and Mrs. Kearns	2303 K Street, Omaha, Nebr.	1902-1907
Marion M. Null, M.D.	Idyllwild, Calif. (or 5339 Hermosa Ave., Los Angeles)	1903-1907
Miss M. B. Barrett	1030 Jenks Ave., Panama City, Fla.	1901-1908
Rev. W. M. Barrett and Mrs. Barrett	14836 Van Owen St., Van Nuys, Calif.	1901-1908
Rev. Ernest F. Hall, D.D. and Mrs. Hall	Box 454, Dover, Del.	1903-1909 1904-1909
Miss Christine Cameron	Invalid, State Hospital, Norristown, Pa.	1905-1909
Miss Annie Heron (Mrs. E. M. Gale)	1614 Granger Ave., Ann Arbor, Mich.	1907-1910
Mrs. C. C. Sawtelle (Mrs. B. R. Vanderlippe)	4921 Cass St., Omaha, Nebr.	1907-1910
Miss Mary McKenzie, R.N. (Mrs. T.E. Neel)	82 West Bryand St., Denver 9, Colo.	1909-1910
Miss Helen Taylor (Mrs. B. W. Billings)	2024 Melvia St., Berkeley, Calif.	1908-1910
Mrs. Blanch W. Lee	1025 Carolyn Ave., San Jose, Calif.	1894-1912
Rev. W. O. Johnson, M.D. and Mrs. Johnson	2423 Ridgerview Ave., Los Angeles, Calif. Eagle Rock, 41	1897-1913
Mr. E. A. Renich	R. D. #3, Newton, Kan.	1910-1913
Miss Lucile Campbell, R.N.	1036 Polk St., San Francisco, Calif.	1909-1913
Miss Ethel Magee, R.N. (Mrs. Chas. Rewarts)	Garden City, Kan.	1911-1914
Walter C. Purviance, M.D. and Mrs. Purviance	429 E. Broadway, Excelsior Springs, Mo.	1908-1914
Mrs. Anna R. Greenfield	144-63, 32nd Ave., Flushing, N.Y.	1908-1914
Miss Lera Avison (Mrs. Lera Larson)	1632 E. Okmulgee St., Muskogee, Okla.	1911-1914
Miss Ruby Brownlee	c/o Court Cortez, Lerado, Texas	1910-1914
Mrs. Helen Forsyth, R.N. (Mrs. Wm. Gray)	Wyndra Ave., N. Manley, New S. Wales, Aust. (old address)	1908-1914
Mrs. Grace Davis (Mrs. A. R. Ross)	Asbestos, P.Q. Canada	1909-1916

<u>Name</u>	<u>Last Address Given</u>	<u>Yrs. in Mission</u>
Mr. Ansel W. Gillis and Mrs. Gillis	70 El Nido Ave., Pasadena 8, Calif.	1913-1919
Miss Elizabeth Bekins (Mrs. D. D. DePree)	439 S. W. Seventh St., Miami, Fla.	1915-1919
Mrs. Walter E. Smith	1652 Kingsway Road, Baltimore, Md.	1902-1919
Rev. William C. Kerr, D.D. and Mrs. Kerr	4226 Second Rd. N., Buckingham, Arlington, Va.	1908-1919 1912-1919
Ralph G. Mills, M.D. and Mrs. Mills	635 Siegel St., Decatur, Ill.	1908-1919
Rev. Edwin Kagin, D.R.E. and Mrs. Kagin	Macalaster College, St. Paul, Minn.	1907-1921 1914-1921
Rev. Charles E. Sharp, D.D.	313 Second Ave., S., Kent, Wash.	1900-1921
Rev. Harry C. Whiting, M.D.	602 S. Main St., Fairfield, Ia.	1902-1921
Wm. J. Scheifley, D.D.S. and Mrs. Scheifley	2412 N. Fifth St., Harrisburg, Pa. (Affiliated)	1915-1921
Miss Helen Anderson	614 S. 50th St., Omaha, Nebr.	1917-1922
Miss Faye E. Edgerton	Fort Defiance, Arizona	1913-1923
Miss Ella M. Reiner, M.D.	1850 Dawson Ave., Long Beach, Calif.	1916-1923
Rev. J. U. S. Toms and Mrs. Toms	R.D. #6, Chattanooga, Tenn.	1908-1924
Miss Effie Swier, R.N.	R.D. #1, Yakima, Wash.	1921-1924
Rev. A. E. Lucas (affiliated) and Mrs. Lucas	419 Third St., Calistoga, Calif.	1921-1924
C. C. Hopkirk, M.D. and Mrs. Hopkirk	333....19th St., Santa Monica, Calif.	1921-1925
S. P. Tipton, M.D. and Mrs. Tipton	65 Monte Vista, Watsonville, Calif.	1914-1926
O. K. Malcolmson, M.D. and Mrs. Malcolmson	Box 118, Big Creek, Calif.	1921-1926
Mrs. Emily M. Purdy	108 East Walnut St., Titusville, Pa.	1923-1926
Miss Lisette Miller, R.N. (Mrs. H. C. Bates)	465 Ruthven Ave., Palo Alto, Calif.	1920-1926
Mrs. Catherine L. Winn	326 Exchange St., Emporia, Kan.	1909-1926
Miss Jean Foote (Mrs. F. S. Baker)	Naga, Camerines Sur, via Legancy, P.I.	1922-1927
Miss Jane Samuel	1969 Cardigan Ave., Columbus, Ohio	1902-1927
Rev. E. F. McFarland and Mrs. McFarland	Community Church, Gilchrist, Ore.	1904-1927 1919-1927
Miss Jennie M. Rehrer, R.N. (Mrs. Wm. Bullock)	#2 W. Main St., McGraw, N.Y.	1917-1928

Resigned Members, Korea Mission, Presbyterian Church, U.S.A. -3-

<u>Name</u>	<u>Last Address Given</u>	<u>Yrs. in Mission</u>
David L. Soltau, Ph.D. and Mrs. Soltau	734 Cajon St., Redlands, Calif.	1921-1929
Miss Lois Henderson	620 Eye St., N.W., Washington, D.C.	1923-1929
H. Spencer Hoyt, M.D. and Mrs. Hoyt	212 First St., Pacific Grove, Calif.	1923-1930
Rev. Benj. N. Adams and Mrs. Adams	3041 Verdin Ave., Cincinnati, Ohio	1923-1930
Miss Helen C. Kinsler	130 Park Place, Haddonfield, N.J.	1923-1932
Miss Anna McKee	521 S. Oxford Ave., Los Angeles, Calif.	1909-1933
Mr. H. T. Owens (affiliated) and Mrs. Owens	495 Metcalfe Ave., Ottawa, Ontario, Can.	1918-1933
Mr. E. L. Campbell and Mrs. Campbell	726 Beleme St., N., Seattle, Wash.	1914-1933 1913-1933
Z. Bercovitz, M.D., Ph.D. and Mrs. Bercovitz, R.N.	30 E. Chester Rd., New Rochelle, N.Y.	1924-1934
Rev. Bruce F. Hunt and Mrs. Hunt	416 W. Stafford St., Germantown, Pa.	1926-1936
Roy M. Byram, M.D. and Mrs. Byram, M.D.	E. Navajo Hospital, Crown Point, N. Mexico	1928-1936
Rev. Floyd E. Hamilton and Mrs. Hamilton	213 Arlemann Ave., Oreland, Pa.	1919-1936
J. L. Boots, D.D.S., F.A.C.D. and Mrs. Boots	Shanghai, China 99 Claremont Ave., New York, N.Y.	1921-1939
Rev. T. Stanley Soltau and Mrs. Soltau	1235 E. Parkway S., Memphis, Tenn.	1914-1939
Rev. J. G. Holdcroft, D.D. and Mrs. Holdcroft	153 Maplewood Ave., Germantown, Pa.	1909-1940
Wm. H. Chisholm, M.D. and Mrs. Chisholm	153 Maplewood Ave., Germantown, Pa.	1923-1940
Miss Marjorie Hanson	Fort Defiance, Ariz.	1918-1940
Rev. Dwight R. Malsbary and Mrs. Malsbary	(Affiliated), Three Hills, Alberta, Canada	1932-1941
Rev. Francis Kinsler and Mrs. Kinsler	Presb. Manse, Main St., East Hampton, L.I., N.Y.	1930-1942

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MISSIONARIES' CHILDREN (16 yrs. of age and over)  
KOREA MISSION, PRESBYTERIAN CHURCH, U.S.A.

Name	Occupation	Last Address Given
Edward Adams (Rev.) m. Susan Comstock, R.N.	Missionary	545 Hinman Ave., Evanston, Ill.
Benjamin N. Adams, (Rev.) m.	Chaplain	3041 Verdin Ave. (Westwood) Cincinnati, O.
Dorothy Adams	Teaching	Box 239 Lakeside, California
George J. Adams (Rev.) m. Margaret Roberts	Missionary	Box 239 Lakeside, California
Henry B. Adams (Rev.) m. Arva Luther	Pastor	118 Monte Vista, Watsonville, Calif.
Mary E. Adams, R.N. (Mrs. D. E. Reiner)	Housekeeping	2918 A Regent St., Berkeley, Calif.
John E. Adams	U.S.N. Off. Tr. Mt. Pleasant, Mich.	545 Hinman Ave., Evanston, Ill.
Phyllis J. Adams	College	3041 Verdin Ave. (Westwood) Cincinnati, O.
Horace E. Allen m.	Business	2248 Parkwood Ave., Toledo, Ohio
Maurice Allen m. Mildred Smith	Writer	3355 Wilshire Blvd., Los Angeles, Calif.
Shirley L. Anderson	College	537 E. Philadelphia, Whittier, Calif.
Anna D. Ashe (Mrs. Wm. Eavenson)	Housekeeping	3000 N.W. First Ave., Miami, Fla.
Lawrence B. Avison m. Marie Mace	YMCA Secretary	U.S.O., Rockingham, N. Carolina
Gordon W. Avison m. Frances Goheen	YMCA Secretary	U.S.O., Petersburg, Virginia
Lera C. Avison (Mrs. Lera Larson)	Insurance	1632 E. Okmulgee St., Muskogee, Okla.
Douglas B. Avison, M.D. m. Kathleen Rawson	Missionary	170 London St., Petersborough, Ont., Can. or 97 Tyndale Ave., Toronto, Canada
O. Martin Avison m.	Chamber of Commerce	4601 Monticello Rd., Jacksonville, Fla.
W. Raymond Avison m. Evelyn Winslow	Business	237 Federal St., Greenfield, Mass.
Edward S. Avison m. Alberta Ruse	Teaching	904 E. Normal St., Kirksville, Mo.
Helen Dell Avison (Mrs. Vernon D. Crawford)	Housekeeping	87 Preston St., Halifax, N.S.
Lera I. Avison	Nurse's Tr.	Royal Victoria Hospital, Montreal, Can.
Joyce Avison	College-Alma	170 London St., Petersborough, Ont., Can.
John A. Baird, M.D.	Physician	National Military Home, Dayton, Ohio
William M. Baird, Jr. (Rev.) m. Anna Reist, R.N.	Missionary	Apt. 204, 285 Amsterdam Ave., Mexico City, D.L.
Richard H. Baird m. Golden Stockton	Missionary	Apt. 53, Medellin, Colombia, S.A.
Mary Anna Baird	College	716 Irving Ave., Wheaton, Ill.
Elizabeth Baird	College	902 Beall Ave., Wooster, Ohio

Name	Occupation	Last Address Given
Mary C. Bercovitz	Northfield Seminary	30 E. Chester Rd., New Rochelle, N.Y.
Charles K. Bernheisel m. Dorothy Reed	Army Trans. Dept.	1512 S. Maple St., Carthage, Mo.
Helen K. Bernheisel	Red Cross Secretary	323 S. Grand Ave., Indianapolis, Ind.
John D. Bigger, Jr.	U.S. Army, Clearwater, Fla.	Warren H. Wilson Jr. College, Swannanoa, N.C.
William P. Bigger m. Betty Hampton	Sgt. U.S. Air Fo.	Warren H. Wilson Jr. College, Swannanoa, N.C.
Ruth E. Bigger	Teaching	Put-in-Bay, Ohio
Helen Bigger (Mrs. Rufo (Lopez Fresquet)	Housekeeping	Havana, Cuba
Lois Blair	Missionary	Apartado 200, Barranquilla, Colombia, S.A.
Katherine Blair (Mrs. Bruce F. Hunt)	Missionary	416 W. Stafford St., Germantown, Pa.
Edgar A. Blair	U.S. Marines, S. Pacific	2748 S. Troy St., Arlington, Va.
Edith E. Blair (Mrs. S.B. McCune)	Housekeeping	2748 S. Troy St., Arlington, Va.
Mary G. Blair (Mrs. A. Robt. Harrison)	Pastor's wife	c/o YMCA, Moultrie, Georgia
Susan B. Blair (Mrs. V.W. Macy)	Missionary	Inharrime, Portuguese East Africa
Margaret Blair	Invalid	Vineland, N.J.
Huldah L. Blair	Nurse	179 Ft. Washington St., New York, N.Y.
John M. Boots m. Margaret Todd	U.S. Navy Staten Is., N.Y.	99 Claremont Ave., New York, N.Y.
Jean M. Boots (Mrs. Robt. M. Sigler)	Housekeeping	2712 Beuna Vista Rd., Columbus, Ga.
Elizabeth G. Boots	Nurse's Training	179 Ft. Washington St., New York, N.Y.
Phyllis Boots	College-Elmira	99 Claremont Ave., New York, N.Y.
Agnes L. Brown, M.D.	Physician	c/o Wilson College, Chambersburg, Pa.
Donald H. Brown	U.S. Army	Walter Reid Hospital, Washington, D.C.
Anna M. Bruen, R.N. (Mrs. F.S. Klerekoper)	Missionary	Barrow, Alaska
Harriet S. Bruen (Mrs. Wm. F. Davis)	Housekeeping	R.D. #1, Green Lane, Pa.
Mertis E. Byram	College	930 Colloge Ave., Wheaton, Ill.
Laura Belle Byram	College	930 Colloge Ave., Wheaton, Ill.
Helen M. Campbell (Mrs. George Ames)	Housekeeping	10 Dickinson St., Princeton, N.J.
Frances P. Campbell (Mrs. Joseph Mackie, Jr.)	Choir College Princeton, N.J.	41 Sanford Ave., Plainfield, N.J.
Frederick S. Campbell	Faith Seminary	Wilmington, Del.
Elizabeth R. Campbell (Mrs. Alvin Van Wechtel)	Housekeeping	726 Beleme St., N., Seattle, Wash.

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Children of Missionaries (16 yrs. of age and over), Korea Mission

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Name	Occupation	Last Address Given
Leland Chamness	U.S. Army	Box 1767 Westwood, California
Grace Chisholm	High School	153 Maplewood Ave., Germantown, Pa,
Allen D. Clark (Rev.) m. Eugenia Roberts	Missionary	Apt. 53, Medellin, Colombia, S.A.
Katherine E. Clark	Relig. Educ.	2746 W. Grand Blv'd, Detroit, Mich.
Dean B. Coen m. Rebecca Baird	U.S. Army Camp Tyler, Texas	1603 W. Park St., Champaign, Ill.
Stephen W. Coen	Study, U.S. Signal Corps	Hyde Park YMCA, 53rd & Dorchester, Chicago, Ill.
Sibyl W. Coen	High School	1603 W. Park St., Champaign, Ill.
James M. Crothers (Rev.) m. Betty Hopkins	Missionary	2918 Regent St., Berkeley, Calif.
Samuel D. Crothers (Rev.) m. Jean Munroe	Chaplain	2129 Munroe St., Corvallis, Oregon
Catherine Crothers	College	317 Cunningham St., Maryville, Tenn.
Livingston Erdman, M.D. m. Ann Young	U.S. Army	51 Tulip Dr., Webster Groves, Mo.
W. Winn Erdman (Rev.) m. Roxanna Probst	Missionary Mexico	418 W. Stafford St., Germantown, Pa.
Marjorie Erdman	Teaching	628 W. Call St., Tallahassee, Fla.
Mary C. Erdman	College	Wheaton, Ill.
Elsie I. Fletcher	Joined Waves	414 Swathmore Ave., Ridley Park, Pa.
Archibald Fletcher, M. D.	Interne	Univ. of Penn, Hosp., Philadelphia, Pa.
Donald R. Fletcher (Rev.) m. Martha Bradway	P.G. Study	414 Swathmore Ave., Ridley Park, Pa.
George M. Gale	Royal Canadian Ord. Corps	Bank of Montreal, Quebec, Canada
Ada A. Gale (Mrs. John Lloyd Kirk)	Housekeeping	Bellburn, Stoke Bishop, Bristol 9, Eng.
Abigail Genso (Mrs. Robert Kinney)	Housekeeping	308 W. Fairfax St., Falls Church, Va.
Barbara Genso, M.D. (Mrs. B. G. Gisla)	Interne	St. Luke's Hosp., 27th & Valentine, San Francisco, Calif.
Elizabeth Gillis (Mrs. G. R. Genet)	Housekeeping	325 Valle Vista, Monrovia, Calif.
R. Stuart Gillis	Clerk	4800 Lowell Blv'd., Denver, Colo.
Willis S. Greenfield	Steel Corp.	c/o Mr. Thos. Justice, 2801 Lewiston Rd., Niagara Falls, N.Y.
Robert Hamilton	College	Wheaton, Ill.
Richard Hamilton	College	Wheaton, Ill.
Helen Hamilton	College	213 Arlemann Ave., Oreland, Pa.

## Children of Missionaries (16 yrs. of age and over), Korea Mission

Name	Occupation	Last Address Given
Elizabeth Henderson	College	3108 Lewiston Ave., Berkeley, Calif.
Richard Henderson	Canadian Army	3108 Lewiston Ave., Berkeley, Calif.
Anne Henderson	College	3108 Lewiston Ave., Berkeley, Calif.
Margaret Henderson	High School	3108 Lewiston Ave., Berkeley, Calif.
Dorothy Henderson	High School	2918 D Regent St., Berkeley, Calif.
Anna Heron (Mrs. E.M. Gale)	Housekeeping	1614 Granger Ave., Ann Arbor, Mich.
Jessie Heron (Mrs. C.J. Carroll)	Housekeeping	2160 Forbes St., Jacksonville, Fla.
Mary E. Hill (Mrs. George R. Horner)	Housekeeping	871 Clifton Ave., Newark, N.J.
Robert Hill	U.S. Navy	c/o Wheaton College, Ill.
Jessie M. Hirst (Mrs. Lynn Rankin)	Pastor's wife	Gap, Pennsylvania
Richard W. Hirst m. Frances Weathers	Accountant	4931 Eskridge Terrace, N.W., Washington, D.C.
Donald V. Hirst, M.D. m. Kathryn Binder	U.S. Navy	419 E. Gore Ave., Orlando, Florida
Stanley L. Hoffman, M.D. m. Mary Kepler, R.N.	Missionary	Fort Defiance, Arizona
Elizabeth Hoffman, R.N. (Mrs. George Browning)	Housekeeping	Avetta, Belichistan or 126 N. DuPont Rd., Wilmington, Del.
Katherine Hoffman	Missionary	Allahabad, India
John D. Hoffman	General Work	126 DuPont Rd., Elsemere, Wilmington, Del.
Myrtle Hopkirk	Secretary	207 Brentwood St., Santa Monica, Calif.
Dorothy Hoyt	College	212 First St., Pacific Grove, Calif.
Richard S. Hoyt	High School	212 First St., Pacific Grove, Calif.
Dorothy Hunt (Mrs. W.J. Anderson)	Missionary - Africa	Mission Court, Richmond, Va.
Bruce F. Hunt (Rev.) m. Katherine Blair	Missionary - Manchuria	416 W. Stafford St., Germantown, Pa.
Margaret Hunt	At Home	416 W. Stafford St., Germantown, Pa.
Mary Hunt (Mrs. Calvin K. Cummings)	Pastor's wife	303 Neville St., Pittsburgh, Pa.
Roderik Irvin m. Carolyn Burnham	Rancher	431 W. Seventh St., Los Angeles, Calif.
Mary P. Johnson	War Work	2423 Ridgeview Ave., Los Angeles, Calif.
Woodbridge Johnson, Jr. (Rev.) m. Geraldine Johnson)	P.G. Study	5800 Maryland Ave., Chicago, Ill.
Ruth D. Johnson (Mrs. S.M. Foster)	Housekeeping	32 W. Las Flores, Altadena, Calif.
Newton A. Johnson m. Betty Sutherland	Juvenile Probation	2431 Ridgeview Ave., Los Angeles, Calif. Dist. 41
Julia E. Kagin	Relig. Educ.	Westminster Presb. Ch., Minneapolis, Minn.



## Children of Missionaries (16 yrs. of age and over), Korea Mission

Name	Occupation	Last Address Given
Margaret Kearns (Mrs. H.A. Mueller)	Pastor's wife	111 W.Third St., Ladysmith, Wisconsin
Katherine Kearns (Mrs. Francis N.White)	Missionary - Africa	408 Ash St., Sterling, Colorado
Donald C. Kerr m. Jean Brockman	Ensign, Navy	506 Four Mi.Rd., Alexandria, Va.
Elizabeth Koons (Mrs.G.M. Gompertz)	Housekeeping	414 W. 120th St., New York, N.Y.
Louise Koons (Mrs. J.U.Stephens)	Pastor's wife	108 East 86th St., New York, N.Y.
Barbara Koons (Mrs. John R. Griffith)	Teaching	Saunderstown, R.I.
Donaldson Koons	Teaching	Carleton Faculty Club, Northfield, Minn.
Margaret Koons	Teaching	Saunderstown, R.I.
Tracy Mae Koons	College	Swathmore, Pa.
J. Heydon Lampe (Rev.) m. Mary Niestadt)	Pastor	2717 Edwards Ave., Alton, Ill.
M. Williard Lampe (Rev.) m. Charlotte Upp)	Chaplain	223 A.A. S/L Bu., Fort Brady, Mich.
Helena C. Lampe, R.N.	2d. Lt. Nurse	Nurses' Quarters, Scott Field, Belleville, Ill.
Nathan C. Lampe m. Margaret Anderson	U.S. Army - Over Seas	5808 Maple Ave., St. Louis, Mo.
Elizabeth Lampe	Laboratory	Lawrenceburg, Indiana
Frances Lampe (Mrs. E. Kedar Bryan)	Housekeeping	1310 Little Page Ave., Fredericksburg, Va., or 5808 Maple Ave., St. Louis, Mo.
James S. Lampe	Air Pilot	Bat. 4, Co. A. Fl. 3, Murray Ky. or 5808 Maple Ave., St. Louis, Mo.
Mary Lampe	High School	5808 Maple Ave., St. Louis, Mo.
George Leck m. Edith M. Johnson	Bell Telephone	R.D. #10, Minneapolis, Minn.
Margaret Lee (Mrs. C.H. Mansfield)	Chaplain's wife	3418 Park Blvd, San Diego, Calif.
Mylo Lee m. Ila M. Frone	Post Office	1025 Carolyn St., San Jose, Calif.
Graham Lee m. Edith V. Naylor	Office Engineer	2718 Logan Ave., Oakland, Calif.
Henry W. Lee	Pharmacist	717 W. Woodruff Pl., Indianapolis, Ind.
Margaret S. Lutz (Mrs. Robert L. Lindsay)	Housekeeping	106 Rice Hill, Baptist The. Seminary, Louisville, Ky.
Elizabeth Lutz	College	c/o Albright College, Reading, Pa.
Rachel Lutz	High School	202 Glenwood Ave., Leonia, N.J.
Lorene Lyon	College	Alba 87, Montreat, N.C.
Mary Lyon	College	Alba 87, Montreat, N.C.

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Name	Occupation	Last Address Given
Donald McAnlis m. Fern	Technician	130 W. Mariposa St., Altadena, Calif.
Robert G. McAnlis	U.S. Air Force	500 E. Claremont, Pasadena, Calif.
Anna C. McCune (Mrs. Robt. W. Kingdon)	Pastor's wife	360 First Ave., S., Wisconsin Rapids, Wis.
G. McAfee McCune, Ph.D. m. Evelyn Becker	Gov't Service	Co-ordinator of Information, Washington, D.C.
Helen M. McCune (Mrs. Kermit Jones)	Pastor's wife	33 Monroe St., Brooklyn, N.Y.
Shannon B. McCune, Ph.D. m. Edith Blair	Gov't Service	2748 S. Troy St., Arlington, Va.
Ruth McFarland (Mrs. Theodore Rolf)	Housekeeping	415 West 46th St., Indianapolis, Ind.
Oliver K. Malcolmson, Jr.	Air Craft	434 Lime Ave., Long Beach, Calif.
Katherine Malcolmson	College	Epsilon Lomba Sigma, Stockton, Calif.
Lisette Miller, R.N. (Mrs. C. H. Bates)	Nurse	465 Ruthven Ave., Palo Alto, Calif.
Anna E. Miller, R.N.	Nurse	70 Greystone Terrace, San Francisco, Calif.
William N. Miller m.	Auditor	982 Moreda Place, Altadena, Calif.
Roger L. Mills m.	Standard Oil	635 S. Siegel St., Decatur, Ill.
Marion T. Mills, R.N. (Mrs. Frank Wozniak, Jr.)	Housekeeping	Waukegan, Ill.
James H. Moffett (Rev.) m. Eleanor Prosser	Pastor	Succasunna, N.J.
Charles H. Moffett (Rev.) m. Marion Hutton	Missionary	Moga, Punjab, India
Samuel H. Moffett (Rev.) m. Elizabeth Tarrant	P.G. Study	Yale Divinity School, New Haven, Conn.
Howard F. Moffett, M.D. m.	Naval Med. Corps	222 N. Scott St., Wheaton, Ill.
Thomas F. Moffett	College	222 N. Scott St., Wheaton, Ill.
Forrest Moore m.	Business	2527 Taylor Rd., Cleveland, Ohio
Edward Moore	Invalid	Veterans Hospital, Palo Alto, Calif.
Lucetta Mowry	P.G. Study	110 Linden St., New Haven, Conn.
David T. Mowry, Ph.D. m.	Chemist	1110 Windsor Dr., Dayton, Ohio
Miriam Mowry	College	902 Beall Ave., Wooster, Ohio
Howard W. Null	Teaching	1507 High St., Eugene, Ore.
Robert P. Null, M.D. m. Yvotta Oldfield	Physician	620 Stanford Ave., Garden Grove, Calif.

## Children of Missionaries (16 yrs. of age and over), Korea Mission

Name	Occupation	Last Address Given
Laura Phillips (Mrs. Paul R. Abbott, Jr.)	Missionary	Apt. 53, Medellin, Colombia, S.A.
Edith Phillips (Mrs. J. A. Eberhart)	Housekeeping	31 Dodd St., East Orange, N.J.
Charles L. Phillips, Jr.) m. Mary Lou Irby	U.S. Air Corps Taft, Calif.	Boonville, Kentucky
James P. Phillips m. Lois Ice	U.S. Air Corps Taft, Calif.	Boonville, Kentucky
Florence Phillips	High School	Boonville, Kentucky
Reuben Pieters (Rev.) m.	Pastor	301 S. Main St., Middletown, Ohio
Richard Pieters	Teaching	8 Bancroft Hall, Andover, Mass.
Martha L. Purdy	College-Wooster	108 E. Walnut St., Titusville, Pa.
John C. Purdy	College-Wooster	108 E. Walnut St., Titusville, Pa.
Emma B. Purviance (Mrs. C. W. Toovey)	Housekeeping	429 E. Broadway, Excelsior Springs, Missouri
Winifred Purviance (Mrs. Fred. Feder)	Housekeeping	429 E. Broadway, Excelsior Springs, Missouri
Hugh M. Reiner (Rev.) m.	Pastor	727 Beechwood Ave., Waukesha, Wisconsin
Donald E. Reiner, M.D. m. Mary Adams, R.N.	Army Air Corps Oakland, Calif.	2918 A Regent St., Berkeley, Calif.
R. Everett Reiner, M.D. m. Ann Anderson	Army Air Corps	Grey Cloud, Gulf Lane, 13055, St. Petersburg, Fla.
Ruth Reiner, R.N. (Mrs. Chas. A. Dodge)	Housekeeping	2106 Estudillo, Martinez, Calif.
Philip Reiner	College	330 Parnassus St., San Francisco, Calif.
Elizabeth Renich (Mrs. Allen H. Backer)	Pastor's wife	Vernonia, Oregon
David G. Renich m. Audrey Matthewson	Salesman	146 East 75th St., Los Angeles, Calif.
Helen F. Rhodes (Mrs. Francis H. Scott)	Missionary	Chenhsien, Hunan, China
Paul B. Rhodes (Rev.) m. Kathryn Napp	Missionary	2918 G Regent St., Berkeley, Calif.
Howard B. Rhodes (Rev.)	Assist. Pastor	First Presbyterian Church, Phoenix, Ariz.
Eugenia Roberts (Mrs. Allen D. Clark)	Missionary	Apt. 53, Medellin, Columbia, S.A.
Lucy S. Roberts (Mrs. Henry Hale III)	Pastor's wife	R.D. #1, Buchanan, Va.
Grace Roberts (Mrs. Howard Hopper)	Pastor's wife	321 Market St., Mifflinburg, Pa.
W. Dayton Roberts (Rev.) m.	Missionary	Apartado 1307, San Jose, Costa Rica, C.A.
Stacy L. Roberts, Jr.	College-Wheaton	321 Market St., Mifflinburg, Pa.
Lillian Ross	Missionary Korea	Manila, Philippine Islands or 326 E. Sola St., Santa Barbara, Calif.

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Name	Occupation	Last Address Given
Albert Ross m. Alice Stranach	Gardening	817 Spring St., Santa Barbara, Calif.
Mary E. Sawtelle	U.S. Gov't Employee	4921 Cass St., Omaha, Nebraska
James H. Sharp	Invalid	313 Second Ave., S., Kent, Washington
Elizabeth Sharp	Relig. Educ.	313 Second Ave., S., Kent, Washington
Ella J. Sharrocks, R.N.	Missionary	801 Riverside Drive, New York, N.Y.
Marian Sharrocks	Teaching	801 Riverside Drive, New York, N.Y.
Theodora Sharrocks, R.N.	Nurse	801 Riverside Drive, New York, N.Y.
Horace F. Sharrocks, M.D. m. Maureene Sewell	Physician	120 High St., Sebastopol, Calif.
Alfred B. Sidebotham (Rev.) m.	Chaplain	c/o Presbyterian Church, Sausalito, Calif.
Margaret Sidebotham (Mrs. Goe. S. Curtice)	Housekeeping	Webster, N.Y.
Caroline M. Smith	Artist	1304 Washington Ave., Wilmington, Del.
Anna M. Smith (Mrs. Aubrey B. Wills)	Housekeeping	1652 Kingsway Road, Baltimore, Maryland
Walter E. Smith m. Margaret A. Tyrrell	Journalist	1304 Banning St., Wilmington, Del.
Kenneth Smith, M.D. m. Dorothy Norton	U.S. Med. Corps Over Seas	552 Funston Place, San Antonio, Texas
Robert B. Smith, M.D. m. Elaine Miner	U.S. Med. Corps	Deshon Hospital, Butler, Pa.
Rodger B. Smith, M.D.	U.S. Med. Corps	333 W. Washington, Madison, Wisconsin
Albert M. Smith m. Virginia Postal	Opt. Engineer	6643 Newgard Ave., Chicago, Ill.
Eleanor Soltau	Med. Student	A.E. House, Women's Med. College, Philadelphia, Pa.
Mary Soltau (Mrs. Haddon Johnston)	Pastor's wife	New Haven, Maine
George C. Soltau	College and Seminary	1235 E. Parkway, S., Memphis, Tenn. or Princeton, N.J.
Addison P. Soltau	High School	1235 E. Parkway, S., Memphis, Tenn.
Olivette Swallen	Missionary	605 22nd Ave., North, St. Petersburg, Fla.
Gertrude Swallen (Mrs. Harold Voelkel)	Missionary	1531 Washington St., Huntington, Pa.
J. Wilbur Swallen m. Emma Cooper	Business	697 Park Blv'd., Glen Ellyn, Ill.
Esther Swallen (Mrs. R. Hugh Fitch)	Housekeeping	146 Park Ave., Leonia, N.J.
Mary Swallen, R.N.	Army Nurse England	605 22nd Ave., North, St. Petersburg, Fla.

## Children of Missionaries (16 yrs. of age and over), Korea Mission

Name	Occupation	Last Address Given
Helen Tipton	Secretary	1050 Eddy St., San Francisco, Calif.
Mary Tipton	Teaching	65 Monte Vista, Watsonville, Calif.
John I. Tipton	College	65 Monte Vista, Watsonville, Calif.
Robert H. Toms	Electrician	R.D. #6, Chattanooga, Tenn.
m. Julia F. Hilditch		
F. Burton Toms (Rev.)	Pastor	1615 Blanding St., Columbia, S.C.
M. Elaine Toms	U.S. Navy Norfolk, Va.	R.D. #6, Chattanooga, Tenn.
H.H. Underwood, Ph.D. Litt.D.	Missionary	314 Washington Ave., Brooklyn, N.Y.
m. Ethel Van Wagoner		
Horace G. Underwood	Special Term	1025 Maxwell St., Boulder, Colorado
m. Joan Davidson	Missionary	
James H. Underwood	Seminary	Princeton, N.J.
John T. Underwood	Seminary	Princeton, N.J.
Frederic Vinton	Civil Engi.	2414 53rd Ave., S.W., Seattle, Wash.
m.		
Dorothy Vinton, M.D.	Physician	427 Medical Arts Bld'g., Portland Oregon
Hugh C. Vinton	Attorney	3502 East 110th St., Seattle, Wash.
m.		
Henry G. Welbon (Rev.)	Pastor	77 E. Park Place, Newark, Del.
m. Dorothy Klein		
Barbara Welbon, R.N.	Housekeeping	1730 Malanai St., Honolulu, T.H.
(Mrs. J.N. Butterfield)		
Mary E. Welbon	Recreational Director	919 East 6th St., Davenport, Iowa
(Mrs. Geo. B. Fluher)		
Charles P. Welbon	U.S. Navy Camp Kohler	77 East Park Place, Newark, Del. California
Scott Wells	Mechanical Engineer	24 Pinecrest Rd., Newton Centre, Mass.
m. Eleanor Chapin		
Helen Wells	Housekeeping	First Nat. Bank of Portland, Bend, Oregon
(Mrs. John B. Cusick)		
Henry M. Wells	U.S. Army	24 Pinecrest Road, Newton Centre, Mass.
Edward L. Whittemore (Rev.)	Pastor	Lebanon Presby. Ch., San Francisco, Calif.
m. Grace Kilmer		
Paul Winn (Rev.)	Missionary	Missions Bld'g., Shanghai, China or 535 Craig St., Grove City, Pa.
m. Anne Lewis		
Elinor Winn	Pastor's wife	110 N. Wyoming Ave., Ventnor, N.J.
(Mrs. H. T. Criswell)		
George H. Winn, Jr. (Rev.)	Pastor	Presbyterian Church, Cochection, N.Y.
Thomas C. Winn	Seminary	Princeton, N.J.
Julia C. Winn	Pastor's wife	Sharon, Conn.
(Mrs. Chilton McPheeters)		
Gardner L. Winn (Rev.)	Missionary	Dumaguete, Philippine Islands
m. Viola Schuldt		
Allan R. Winn (Rev.)	Chaplain	1 Sheridan Square, New York, N.Y.
m. Betty Pullen	Navy	
Ruth E. Winn	Nurse Red Cross	Chestnut Lodge, Rockville, Maryland

DECEASED MEMBERS OF THE KOREA MISSION, PRESBYTERIAN CHURCH, U.S.A.

Name	Date of Death	Place of Death	Age	Arrived in Korea
John W. Heron, M.D.	July 26, 1890	Seoul, Korea	34	1885
Miss Anna P. Jacobson	Jan. 20, 1897	Seoul, Korea	29	1895
Rev. Daniel L. Gifford	Apr. 10, 1900	S. Kyungkui, Korea	39	1888
Mrs. Mary E. Gifford	May 5, 1900	Seoul, Korea	43	1888
Rev. George Leck	Dec. 25, 1901	Amer. Mines, Korea	31	1900
Rev. Walter V. Johnson	Mar. 19, 1903	Seoul, Korea	29	1903
Mrs. Emily Johnson	Jan. 13, 1903	Kobe, Japan	27	1903
Mrs. Anna R. Miller	June 13, 1903	Seoul, Korea	36	1892
Mrs. Letitia Vinton	Dec. 4, 1903	Seoul, Korea	30	1891
Mrs. Bertha Hunt	May 14, 1905	Pyengyang, Korea	37	1898
Mrs. Elizabeth Pieters	Jan. 4, 1906	Seoul, Korea	34	1904
Rev. Samuel F. Moore	Dec. 22, 1906	Seoul, Korea	46	1892
Mrs. Harriet Gale	Mar. 28, 1908	Seoul, Korea	48	1885
Rev. R. H. Sidbotham	Dec. 3, 1908	Lapeer, Mich.	34	1899
Mrs. Nellie Dick Adams	Oct. 31, 1909	Taiku, Korea	43	1895
Rev. Chase C. Sawtelle	Nov. 16, 1909	Taiku, Korea	29	1907
Mrs. Maude S. Greenfield	Jan. 29, 1910	Seoul, Korea	34	1907
Mrs. Alice F. Moffett, M.D.	July 12, 1912	Pyengyang, Korea	42	1897
Mrs. Annie L. Baird	June 9, 1916	Pyengyang, Korea	52	1891
Rev. H. G. Underwood, D.D., L.L.D.	Oct. 12, 1916	Atlantic City, N.J.	57	1885
Mrs. Elizabeth Whiting	Oct. 10, 1918	Chairyung, Korea	49	1903
Alfred M. Sharrocks, M.D.	Dec. 25, 1919	Rochester, Minn.	47	1899
Mrs. Lillias H. Underwood, M.D.	Oct. 29, 1921	Seoul, Korea	70	1888
Mrs. Mary S. McFarland	Nov. 21, 1922	Pasadena, Calif.	37	1905
Rev. Rodger E. Winn	Nov. 22, 1922	Andong, Korea	40	1909
Mrs. Sadie N. Welbon	July 20, 1925	Maryville, Tenn.	53	1899
Rev. Jason G. Purdy	May 14, 1926	Seoul, Korea	29	1923
Mrs. Sadie H. Hirst	Feb. 19, 1928	Seoul, Korea	53	1901
Rev. Arthur G. Welbon	Apr. 5, 1928	Seoul, Korea	61	1900

## Deceased Members of the Korea Mission, Presbyterian Church, U.S.A.

Name	Date of Death	Place of Death	Age	Arr. in Korea
Miss Martha Switzer	Apr. 3, 1929	Taiku, Korea	49	1911
Mrs. Martha S. Bruen	Oct. 20, 1930	Seoul, Korea	50	1902
Mrs. Susan Doty Miller	Mar. 31, 1931	Pasadena, Calif.	70	1890
Rev. W.M. Baird, Sr., D.D.	Nov. 28, 1931	Pyongyang, Korea	69	1891
Mrs. Eva Field Pieters, M.D.	July 20, 1932	Seoul, Korea	64	1897
Rev. Lloyd P. Henderson	Oct. 16, 1932	Malintun, Manchuria	37	1920
Mrs. Adaline S. Ashe	Dec. 13, 1933	Butler, Pa.	45	1922
Mrs. Lillian B. Anderson	Nov. 29, 1934	Seoul, Korea	42	1917
Mrs. Edith Allen Blair	Apr. 9, 1942	New Smyrna, Fla.	63	1901
Miss Catherine McCune	Apr. 18, 1942	Clifton Springs, N.Y.	62	1908

RETIRED MEMBERS, DECEASED

Name	Date of Death	Place of Death	Age	Arr. in Korea	Year Retired
Mrs. Jennie B. Avison	Sept. 15, 1936	Cape Cod, Mass.	74	1893	1932
Rev. James S. Gale, D.D.	Jan. 31, 1937	Bath, England	74	1888	1928
Rev. Frederick S. Miller	Oct. 6, 1937	Chungju, Korea	71	1892	1936
Mrs. Theresa L. Ludlow, R.N.	Nov. 17, 1938	Cleveland, Ohio	59	1912	1938
Rev. Samuel A. Moffett, D.D.	Oct. 24, 1939	Monrovia, Calif.	75	1890	1934
Mrs. Anna S. Harvey	Jan. 27, 1940	Christiana, Pa.	73	1917	1937
Miss Esther L. Shields, R.N.	Nov. 8, 1941	Lewisburg, Pa.	72	1897	1938
Rev. George S. McCune, D.D. LL. D.	Dec. 5, 1941	Chicago, Ill.	69	1905	1938
Miss Margaret Best, LL. D.	Apr. 15, 1942	Orlando, Fla.	75	1897	1937

AFFILIATED MEMBERS, DECEASED

Rev. T. A. Mills, Ph.D.	July 2, 1922	Flanders, N.J.	70	1912	1914
Miss Fannie Cleland	Mar. 11, 1918	Pyongyang, Korea	50	1916	
Mrs. Belle S. Lockett	June 24, 1918	Washington, D.C.	60	1910	1916
Mrs. J. V. Logan	Dec. 7, 1919	Seoul, Korea	63	1909	
Mrs. J. G. Thomas	Feb. 11, 1926	Mansfield, Ohio	67	1918	1923
Rev. A. F. DeCamp	Dec. 27, 1928	Boonton, N.J.	80	1910	1927
Mrs. Alice G. DeCamp	Jan. 9, 1931	Chicago, Ill.	59	1910	1927

RESIGNED MEMBERS, DECEASED, KOREA MISSION, PRESBYTERIAN CHURCH, U.S.A.

Name	Date of Death	Place of Death	Age	Arr. in Korea	Resigned
Hugh Brown, M.D.	Jan. 5, 1896	Dansville, N.Y.	29	1891	1895
Miss Ellen Strong	Mar. 9, 1903	Portland, Oregon	43	1892	1901
Miss Mary E. Brown	July 1, 1907	Connersville, Ind.	36	1903	1905
Rev. Graham Lee, D.D.	Dec. 2, 1916	Gilroy, Calif.	55	1892	1912
Miss Sarah Gardner	Aug. 22, 1917	Manchester, N. H.	68	1889	1899
Rev. M. W. Greenfield	Nov. 9, 1917	Ventnor, N.J.	36	1907	1916
Mrs. Ethel Renich	Jan. 29, 1918	Swink, Colorado	29	1910	1913
Mrs. Lulu R. Wells	Nov. 26, 1921	Portland, Oregon	54	1896	1915
Miss Victoria Arbuckle (Mrs. )	? 1923	San Francisco, Calif.	55	1891	1896
Mrs. Rose Moore	May 29, 1923	Castile, N.Y.	61	1892	1906
Rev. James E. Adams, D.D.	June 25, 1929	Berkeley, Calif.	62	1895	1919
Miss Hilda Helstrom, R.N.	Mar. 24, 1932	Pasadena, Calif.	63	1909	1927
Rev. William Gardner	June 24, 1932	Cedar Falls, Iowa	72	1888	1889
Rev. Walter E. Smith, D.D.	July 6, 1932	Wilmington, Del.	58	1902	1919
Horace H. Allen, M.D., LL.D.	Dec. 11, 1932	Toledo, Ohio	74	1884	1891
C. H. Irvin, M.D.	Feb. 8, 1933	Fusan, Korea	64	1893	1911
Mrs. Nell J. Null, M.D.	May 10, 1934	Los Angeles, Calif.	63	1903	1907
G. C. Vinton, M.D.	June 26, 1936	New York, N.Y.	80	1891	1907
Mrs. Elisa H. Sharp	Oct. 8, 1937	Montesano, Wash.	67	1900	1921
Mrs. Caroline B. Adams	Oct. 21, 1937	Berkeley, Calif.	62	1912	1921
Miss N. Louise Chase	Apr. 21, 1938	Parker, South Dakota	69	1896	1910
J. Hunter Wells, M.D.	July 5, 1938	Portland, Oregon	72	1895	1915
Mrs. Annie Ellers Bunker	Oct. 8, 1938	Seoul, Korea	78	1886	1887
Mrs. Carrie Few DeWolfe	Oct. 22, 1938	Hampton, N.H.	49	1914	1919
Mrs. Bertha K. Irvin	Feb. 17, 1940	Pasadena, Calif.	71	1893	1911
Mrs. Effie Sidebotham	Dec. 19, 1942	Sausalito, Calif.	66	1899	1908



Korea Directory--Revised, May, 1943.

- Adams, Rev. and Mrs. Edward, 545 Hinman Ave., Evanston, Ill.  
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# KOREA—THE COUNTRY AMERICA FORGOT

BY ROBERT T. OLIVER

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ON APRIL 22, 1943, the question of Korea—which for twenty-five years has rested on the shelf in the State Department—was presented to the American Congress for judgment. Senator Alexander Wiley and Representative George D. O'Brien on that day introduced to the two Houses a joint Resolution, "That the Government of the United States recognize the Provisional Government of the Republic of Korea." While that resolution is awaiting consideration by the Foreign Relations Committees of the Senate and the House is a good time for Americans to examine the Korean question for themselves.

It goes back in a way to 1919, when the Koreans arose in passive revolution and established the Provisional Republic which has become the oldest government-in-exile. Or to 1910, when Korea was formally annexed by Japan. Or to 1905, when, by the Treaty of Portsmouth, Korea was placed under Japanese "protection." Or to 1883, when Korea was opened up to the Western world by a United States Admiral and was assured of fair treatment by a "mutual assistance" pact with our country. Or to 1835, when the first Occidental missionary—a French Catholic priest—entered the country. Or to 1599, when Korea, after a seven-year war and at the expense of hundreds of thousands of lives, defeated Japan's first attempt to conquer the Asiatic mainland. Or to some 3000 years B.C., when Western civilization was first beginning to stir and when Korea's national existence was beginning.

## KOREA AS A MISSION FIELD

Once Korea was a country Americans knew full well. Our church people knew it as the land in all the Orient most receptive to Christianity.

After the opening of Korea by treaty with the United States, the first Protestant missionary to enter Korea and take up regular work was Dr. H. U. Allen, M.C., who went to Korea in September, 1884, under the Presbyterian Board of Foreign Missions. He was followed in April of 1885 by Dr. Horace G. Underwood, who was the first evangelistic Protestant missionary. The Methodist Board opened work at almost the same time, Mr. H. D. Appenzeller arriving in Seoul during the summer of

1885. Since that time other missions have been opened by the Canadians, Australians, Southern Presbyterians, Southern Methodists, Church of England, Salvation Army, Seventh Day Adventists and Y. M. C. A.

At one time there were at least 2,000 and probably 3,000 churches. The Koreans went a long way toward accepting Christianity as a Korean religion and as such they built their own churches and supported their own pastors. Mission expenditure has been largely for missionaries' salaries, partial support of the schools and colleges, and for work in the unevangelized regions of the country. The Korean Christians have always been most generous in their support of Christian work, and in recent years the Methodist and Presbyterian national churches have contributed almost 2,000,000 yen per annum. As the largest possible estimate of Christian, Protestant and Catholic members and adherents, adults and children, would be 500,000, it will be no exaggeration to say that the above sum was contributed by about 200,000 persons, or an average of 10 yen per capita. Since during these years day wages in Korea did not exceed 1 yen a day, the generosity and sincerity of the Korean Christians is made plain. No charge of being "rice Christians" can be brought against a people who are receiving nothing and who are giving so much.

Japan always frowned upon the effort to Christianize Korea, just as she struggled against Christian efforts on her own islands. As Japan's anti-Occidental program became more and more plain, she imposed ever-tighter restrictions on the Korean Christians. By 1940 all but a handful of missionaries had been driven out. The rest were subsequently interned. Church worship was practically prohibited by laws forbidding the assembly of more than five persons without a special permit. At the same time Shinto shrines were erected, and worship of the Japanese Emperor was decreed.

This is the religious status of Korea today. What it will be after the war depends in large part, doubtless, upon the attitude of American missionary groups. Will Korea welcome back teachers who left them to their fate? Will they be as receptive to Western beliefs as before, when the West seems to have forgotten them in their struggle to be free? This is a question for churches having converts in Korea to face.

#### SHOULD KOREA BE FREE?

It is needless to describe in detail the treatment which Koreans have received as a province of Japan. Their freedom has been taken away, they have been subjected to special and arbitrary laws, their property has been taken gradually by discriminatory trade regulations, their mis-

sionaries have been driven out and their churches closed, their newspapers have been taken over by the Japanese, their schools have been forced to use only the Japanese language and to teach with a pro-Japanese bias, their mail is censored, they are forbidden the use of telephones and radios, they are denied the right of assembly, and, in short, they have been treated for a generation much as the Nazis have treated the conquered peoples of Poland and Greece.

These facts need not be elaborated here, however, for there is at present no question of allowing Japan to continue this treatment of Korea. When Japan is defeated, it is axiomatic that the peace treaty will contain a provision for taking Korea away from her. The question that remains is what will happen to Korea then. Will she be set free to manage her own destiny? Will she be governed as a mandated country by the United Nations? Will she be turned over to Russia? Or are still other plans for her destiny being considered by the statesmen of the great powers?

There are those who assert that Koreans are incapable of self-government—the same charge made against the thirteen Colonies a century and a half ago. Friends of Korea have offered three answers:

(1) The Korean system of village government, like that of China, has been one of democratic self-government for hundreds of years, and while this does not give technical training in large scale democratic government, it contains the essentials and has cherished and cultivated the spirit of democracy.

(2) The majority of the Korean Christians have been receiving training in parliamentary procedure and in democratic self-government through their church organizations.

(3) Through sheer necessity, large numbers of Koreans have been given the necessary technical training in the various administrative branches of the government under the Japanese. The governors of provinces, the heads of departments, etc., have all been Japanese, but the Communications Bureau, the Railroad Bureau, the Educational Department, Department of Forestry and Mines, etc., and even the police, have been largely staffed by Koreans so that it would be perfectly possible for Koreans to step in and conduct these departments if every Jap in the country were to be withdrawn tomorrow.

An even better answer, however, is the existence of the Provisional Republic of Korea, which has lived on despite every obstacle for twenty-five years. Surely its leaders have kept the faith, and have proved that Korea, though conquered and subjugated, is a nation still.

### THE PROVISIONAL REPUBLIC

The spirit of the Korean Revolution of 1919 was expressed by one of its leaders, Yi Sang Chai, who insisted that the Koreans must not fight. "Let us demonstrate," he said, "that we are willing to die for our country but do not wish to kill." Accordingly, at the appointed hour, 2:00 p.m., March 1, 1919, demonstrations were staged simultaneously in 300 Korean communities, consisting of flag-waving and the reading of a Declaration of Independence—but with no violence. Japanese authorities arrested 200,000 participants and killed over 7,000 of them.

During this Japanese reign of terror, Korean leaders representing every province met secretly in Seoul and formed the Provisional Republic. Those who escaped went to Shanghai, where, on April 12, they reconvened and elected their officers, making Dr. Syngman Rhee their President.

This leader had, at the age of twenty, published Korea's first daily newspaper; had spent the years 1897-1904 in prison for political activities; had come to America to get his Ph.D. degree in 1910 from Woodrow Wilson's hands at Princeton. He has been leading the Korean struggle for independence ever since.

For years the Parliament of the Provisional Republic met annually at Shanghai. When the Japanese drove them out, they went first to Nanking and then to Chungking, where they still meet. Under the friendly influence of Chiang Kai-shek, the Korean government-in-exile has renewed its strength.

In January, 1939, all the Korean organizations in Chungking, except the Korean Communist group with the Volunteer Corps, were united under the Korean Provisional Government with Kim Koo reelected as chairman of the Executive Yuan. In October, 1940, the 32nd Congress opened with 26 members. Cho Sunkwan was chosen Secretary of War and General Chung-chun as Commander-in-chief of the National Army, and General Liu Dong-Yul as Commander of the Chungking area. The biggest annual appropriation since 1920 was adopted, amounting to a total of \$570,000. On September 17, 1941, the 33rd Congress opened. Chong Pyengcho was chosen as Speaker of the Congress. Dr. Syngman Rhee was again confirmed as the Minister Plenipotentiary and Envoy Extraordinary to the United States.

### THE ATTITUDE OF THE STATE DEPARTMENT

The State Department of the United States has so far refused recognition of the Provisional Government of Korea, basing its objections largely upon two grounds: First, that its Government-in-exile is too old



to be truly representative of the people of Korea, and; Second that the Koreans themselves are hopelessly divided into various factions. If these objections were applied to all countries, none could win recognition. If this stand is persistently maintained, Korea never will be freed. For the circumstances alluded to are inevitable for any country held for a generation under tyrannical control.

The Government-in-exile is too old to be truly representative? Is it seriously contended that recognition ought to be withheld until the Koreans have peacefully assembled in convention, nominated candidates, conducted an electoral campaign, and formally cast their votes for representatives? This is simply to say, of course, that Korea would not be recognized until after Japan had been driven out. Then—not having a government of its own—the election would have to be held under the auspices of some foreign power, with such constraints on a free election as the situation would seem to require. It used to be argued that the Philippines ought not to be freed until after they had demonstrated their ability to govern themselves. This argument collapsed in the face of reason and justice. The charge of non-representation levelled against the Korean Provisional Government must similarly collapse when it is examined.

And what, too, shall we say of the second objection to recognition—that the Koreans are internally divided? The first answer is that undoubtedly the charge in a sense is true. Just how divided they may be no one knows—for the reason that neither a free election nor any free expression of opinion can be secured from the Koreans themselves. But division there must be, as there is for any people under the sun when they are allowed to have their own sentiments. Axis propaganda is currently making much of the division within the United States, and of the division among the United Nations. France, Yugoslavia, Poland, England—practically every country we could name—has its greater or lesser internal divisions. Only under tyranny are divisions concealed—and even then they continue to exist.

The State Department would be quite right if it argued that in the face of these divisions it would refuse to use its influence to entrench any one faction in power. That is not what is being asked. That is not what recognition would do. Obviously some set of people—some functioning authority—must be recognized as the spokesmen for the Korean nation. Under present circumstances that authority can only be the established Provisional Republic. So thoroughly is this fact understood by Koreans that Dr. Kiusic Kim and Kim Yaksan, the chief Korean opponents of Dr. Rhee and Kim Koo, have pledged to the Provisional

Government their support in the fight for recognition. Only after Korea has been once more established as an independent nation can the question of who should govern be settled. This is the official position regarding the future of France—why not of Korea?

#### THE RUSSIAN ENIGMA

Why, one may ask, should the State Department treat Korea differently from the other governments-in-exile? The reason cannot be willful obtuseness—nor a love of Japan—nor any special anti-Korean bias. It cannot be the reasons which the State Department has officially given, for it has ample precedents for contrary action. Then why is Korea singled out for special rejection? The answer which any impartial examiner will find is—Russia.

To state the matter in another way—the answer is the strategic position which Korea occupies. It was recognized by Japan as long ago as the sixteenth century that whatever power controlled Korea could control the Orient. Conversely, with Korea in unfriendly hands—or with Korea independent of any external control—there could be no further expansionist plans. In any anti-Japanese hands, Korea is a “dagger pointed at the heart of Japan.” In any anti-Russian hands, Korea is a constant threat to the Maritime Provinces. Military strategists have for generations recognized Korea as the key to the central and northern Asiatic mainland.

A Korea strong, independent, and with no imperialistic designs of her own would be an admirable counter-check to keep the great powers of Asia in equilibrium. No one of them would be in a position to wage an aggressive war. A Korea with its independence guaranteed would be the best assurance of peace the Orient could have.

But the guarantee itself—there’s the rub to Russian minds. Some power or combination of powers must do the guaranteeing. And Russia has shown no signs of trusting that guarantee in any hands but her own.

Outside the Kremlin, Russia’s war aims can only be guessed. It is known, however, that Russia was badly disillusioned by the collapse of the collective security system which the League sought to erect. For years Russia was the chief world spokesman for a maintenance of that system. When it was abandoned by the Western powers, Russia abruptly adopted the techniques of power politics. She made her deal with Germany, attacked Finland, seized Bessarabia, eastern Poland, and the Baltic states. And since then she has consistently refused to discuss the problem of post-war boundaries.

This is realistic statesmanship superior in some ways to the shuffling

evasions by which the Western powers sought through the twenties and thirties to maintain peace. And this same realism without question governs Russia's attitude toward the East.

Does Russia want Korea incorporated into the Union of Soviet Socialist Republics? The London correspondent of the *Chicago Sun* reported that that was precisely the solution of the Korean question which Anthony Eden and President Roosevelt discussed. Whatever his sources of information may have been, his conclusion was doubtless correct. It is inevitable that the topic must have come up. Present Russian policy unquestionably is to "secure her borders" by the absorption of strategically important neighboring states. And Korea is one of these.

The question is whether it is good politics, good statesmanship, or good sense for the State Department to play this power politics game by continuing to maintain a "hands off" policy regarding Korea. Shall the situation be allowed to drift along to what appears now the inevitable solution? Are we ready to junk the Atlantic Charter, to drop the whole idea of collective security, and to reconstruct the world on a balance-of-power basis? Can we hope for peace by taking power away from the Fascist nations and giving it to their chief foes? Or—if we hope to salvage a system of collective security at the end of this war—can we do so by letting such problems as the Korean question drift dangerously onto the shoals of power politics with the hope of rescuing it at the peace conference? Aren't we shaping the future world by our attitudes and policies right now?

#### KOREA'S VALUE TO THE UNITED NATIONS

The Korean Commission is not stretching out empty hands with a plea for recognition. It realizes there is a case for charitable consideration. After all, Korea had been free for 4,000 years before the United States handed it over to Japan in the Treaty of Portsmouth. It was previously America's Admiral Shufeldt who opened Korea to the outside world. It was the United States with which the Korean Emperor had signed a treaty guaranteeing mutual assistance in case either country should be attacked by an outside power. And it was America's President Wilson who in 1919 inspired the Koreans' "passive revolution" with his ringing slogan, "The right of self-determination." But for all of this it is not charity that the Koreans ask. It is only that they be given an opportunity to fight for their own freedom.

The Koreans constitute twenty-three million people who have been ideally prepared by circumstances to combat the Japanese. They have for a full generation been subjected to a grinding oppression which has sealed beyond question their hatred of their Japanese overlords. They

have been denied freedom of speech, freedom of religion, and freedom of assembly. Their newspapers and schools have been taken over by the Japanese; are conducted solely in the Japanese language; and express only Japanese sentiments. Inducements have been granted to the Koreans to emigrate to Japan and to inter-marry with the Japanese. In short, they have been "Japanized" by every means in their masters' power.

The combination of harsh oppression and forced acceptance of Japanese speech, dress, and customs has made the Koreans a body of ideal potential Fifth Columnists. They understand the Japanese mentality as only a conquered and oppressed people can learn it. They know from long acquaintance the Japanese habits of thought and action. And they are easily able to pass, when questioned, as Japanese themselves.

Two million of these Koreans live in Japan and work in her fields and factories. More than twenty millions of them are astride her supply lines and in her supply depots on the Korean Peninsula. More thousands of them are roaming the hills of Manchukuo and occupied China. What all of these people need to make them spring to action is a hope and a program.

They need to have something substantial to fight for; they need assurance of independence if their efforts succeed. They need words of encouragement and hope. They need factual information on what is happening in the outside world, and what has been happening during the past generation while they have had to subsist wholly on the intellectual diet of Japanese propaganda. They need an infiltration of daring leaders who will come in by underground routes from the outside to replace the leaders in their own towns and villages who have been imprisoned, terrorized, and slain. They need a recognized place as a fighting nation by the side of their democratic allies. And they need such a trickle of arms and munitions as might be smuggled in to them from Indian and Chinese bases.

This is not much to ask. It surely is not too much for the United Nations to grant. If our sole interest in the Pacific is the defeat of Japan and the re-establishment of peace—if we have no objections to the establishment of an independent Korean nation—there is no reason why the request of the Korean Provisional Government for recognition should be longer delayed. If this recognition is not granted, the friends of Korea cannot but conclude that the old game of power politics is again being played, and that small nations—despite the fine promise of the Atlantic Charter—are once again considered but pawns in the game in which the great powers hold all the trumps.

Are we to leave the Korean question here? Or are we as a people ready to urge our leaders to grant Koreans the recognition they ask?

The Christian Friends of Korea  
416 COLUMBIAN BUILDING Parkside Hotel  
WASHINGTON, D. C.

DR. PAUL F. DOUGLASS,  
PRESIDENT  
DR. O. R. AVISON,  
SECRETARY-TREASURER

May 13/43

Dear Dr & Mrs Swallen & Blivetta -

I arrived here the evening of May 7<sup>th</sup> and your good letter followed me here a couple of days later. A lot of the correspondence did the same and I have had much writing to do but am getting caught up. What a good letter you wrote me

Mrs Swallen and how glad I am for your good contribution. I have already told the Koreans here your message to them and they were glad to hear it. You say love and prayer are about all you can do for them - These will help a lot and if every one or every family who gets one of our letters would send in \$5.00 it would help a lot too.

Dr Pugh States Clerk of the <sup>No.</sup> Presbyterian Church has sent us 2000 envelopes each addressed with the name and location of every Presbyterian Minister in the U.S.A. and all we have to pay is the cost of his office of the envelopes and the addressing.

So each minister will receive a copy of all our literature. What a wonderful help that is to us. We are going to ask every States Clerk in all the other churches to do the same.

The office staff is very busy folding the literature and putting it in the envelopes. I am going to have

parts of your letter copied and sent to the Koreans everywhere.  
Thank you for the messages to them.

Thanks too for your good note, Olivette.

With best of wishes for you all

O. Wilson

# She's Japan's Oldest Enemy

SOME OF 'CHOSEN'S' 23 MILLIONS WHO AWAIT THE HOUR FOR BLOW AT NIPPONESE

## Government-in-Exile Wants Lend-Lease Aid for Koreans

By Robert T. Oliver

In our war with Japan we have an ally who is almost unknown to most Americans yet who has fought our common enemy for a generation. This fighting partner is Korea.

Its exiled government, now entering its twenty-fourth year, is appealing for recognition as one of the United Nations. It is asking that its 23 million of fanatical enemies of Japan be armed with lend-lease weapons. It is requesting assurance that Korean independence be guaranteed in the postwar settlement.

The Korean Commission in Washington is confident these requests would be met tomorrow if Americans were informed concerning the relationship of Korea and Japan.

American tourists have known Korea as Chosen, a picturesque province of Japan.

American missionaries have known it as the Oriental country most receptive to Christianity. American businessmen have known it as an area for profitable investments in mines, hydroelectric power plants and railways. American diplomats have

known it as the country ceded to Japan by the Treaty of Portsmouth in 1905 to "appease" the Nipponese militarists who were demanding Vladivostok and the Siberian maritime provinces.

Some few Americans know Korea as the only country which has defeated Japan in war—and several times prevented her expansion onto the continent of Asia, as the first victim of Japan's present program of aggression as a "land of silent people" which has fought for its freedom with every resource of a weaponless, voiceless people for 38 years.

### No Newspaper in Korean Language

In all of Korea there is no single newspaper published in the Korean language.

There are no schools except those conducted in Japanese. There are no assemblies, not excepting church services, of seven or more Koreans without a special permit from the Japanese authorities. There is no business conducted by a Korean, not so much as a peanut stand, without a government permit. There is no corporal punishment in Korea for the Japanese; and there is a provision of "summary judgment" by which any Japanese soldier or policeman may seize, condemn, and punish (even to death) any Korean whom he may choose to suspect of any crime.

This is the "normal" order which Japan has imposed upon Korea ever since the New England Conference, called by President Theodore Roosevelt in 1905, handed over the Land of Morning Calm to the Land of the Rising Sun. Article I of the treaty reads:

For the purpose of maintaining permanent and solid friendship between Japan and Korea and firmly establishing peace in the Far East the Imperial Government of Korea shall place full confidence in the Imperial Government of Japan and adopt the advice of the latter.

Since then Korea has learned in a hard school what it means when the Lamb lies down with the Lion.

### Symbolizes the Treaty of Versailles

March and April mark the period of the twenty-fourth anniversary of a revolution by which Korea first sought to regain her freedom—a revolution which has proceeded ever since. It marks the birth of the Provisional Government of the Republic of Korea—the first "Government in Exile," and the oldest.

It symbolizes the tragedy of Versailles, and raises a challenge for the framers of the Atlantic Charter.

The question posed by Korea is simple and clear.

Shall a people whose independent history stretches back more than 4000 years, whose language and culture are distinct, who have proved their national aspirations through a full generation of resistance to subjection—shall such a people be granted the "right of self-determination" in the organization of the postwar world?

The revolution of 1919 was led by a disciple of Woodrow Wilson—Syngman Rhee, a Korean, who at the age of 20 published Korea's first daily newspaper; who spent the years from 1897 to 1904 in prison for opposing the growing influence of Japan over the Korean Emperor; who then came to America to get his M. A. degree from Harvard, and, in 1910, to receive his Ph. D. degree from the hands of Woodrow Wilson at Princeton.

### Refused Passport to Paris Conference

When the Paris Peace Conference was called in 1919, Rhee applied to the State Department for a passport so that he could attend. From Paris it was ruled that Rhee's presence would only agitate the Japanese delegates, and the passport was refused. Japan, it was explained, had fought with the Allies, and could not be expected to yield a rich and strategic province in the peace settlement.

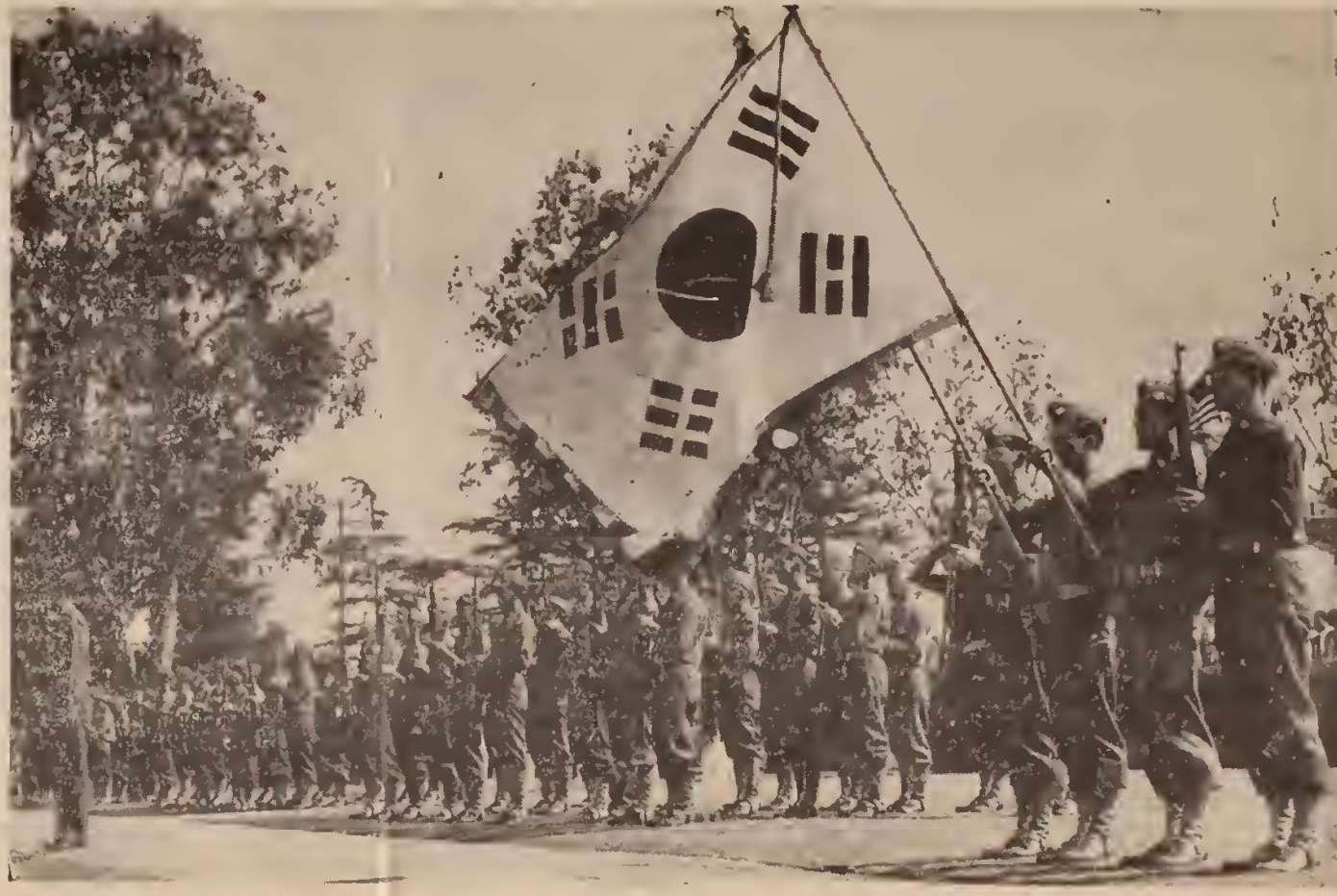
When this word filtered into Korea, a group of patriots determined to stage a revolution which might capture the sympathy of the statesmen at Paris. One of the leaders, Yi Sang Chai,



SYNGMAN RHEE



KIM KU



Celebration and review of the California Korean reserves on the twenty-third anniversary of the Korean revolution. Korean officials now claim they have 35,000 seasoned troops ready for action in China. This number, they insist, can be greatly swelled if they are given military supplies under lend-lease.

insisted it should be a passive revolution—the first in history. "Let us demonstrate," he said, "that we are willing to die for our country, but do not wish to kill."

A Declaration of Independence was carved in a solid block of wood, and copies were printed. These were carried all over Korea in the capacious sleeves of schoolgirls, and simultaneous demonstrations were planned in 300 communities. At the appointed hour of 2:00 p. m. on March 1, 1919, thirty-three men gathered in the Meng Wai Kwan Hotel in Seoul and solemnly signed the declaration. Then they called in the Japanese police and gave themselves up.

### Korean Flags Brought Out of Hiding

At the same time, all over Korea groups gathered to hear the declaration read, and Korean flags were brought out of hiding and waved. Korean school children marched into their classrooms waving flags. Over two million Koreans actually participated in the demonstrations.

The fate of the "Immortal 33" was imprisonment, torture and death. Three hundred thousand Koreans were arrested, and at least 7000 were killed.

The passive revolution did not win for Korea the support of the peacemakers at Paris. It did convince the Koreans that they would have to fight their battle with all of the force and guile they could command. They have been fighting it ever since.

The Provisional Government of the Republic of Korea was formed in April, 1919. A group of Korean leaders met secretly in Seoul, during the height of the Japanese reign of terror. They drew plans for the first Korean Assembly and this body was brought into existence as a result of secret elections held in each of the 13 provinces of the country.

This assembly voted Dr. Syngman Rhee the first President. On April 12, those who managed to escape convened again in Shanghai. There Dr. Rhee went to meet with them in November, concealed in a coffin to escape the vigilance of the Japanese. Several decisions were reached.

A Korean Commission to the United States was formed and Dr. Rhee has been its chairman in Washington, seeking recognition for his country ever since.

A program of opposition to Japan was launched which has continued to this day.

### Provisional Capital in China

The capital of the Provisional Government of the Republic of Korea was established in China. At present it is at Chungking, where it is partly financed by Chiang Kai-shek. A Korean national army was formed, which at this date consists of 35,000 seasoned troops. Several "schools" have trained thousands of Koreans for undercover work in their homeland. A determined program of assassination has made the Koreans the most feared and resourceful enemies of Japanese leaders.

The leaders of the Korean independence movement are resourceful and courageous, every one of whom has many times risked his

life for the cause. For years Japan has offered sums up to half a million dollars apiece for their heads. They have never been betrayed.

Dr. Syngman Rhee, now 68 years old, is apt when excited to rub nervously the tips of his fingers, which were beaten to a pulp during his seven years imprisonment.

Kim Ku, the present President of the Provisional Government of the Republic of Korea, now 65 years of age, carries a bullet in his lung from a recent encounter with the Japanese.

### Leader Served As Captain in Japanese Army

Commander in chief of the Korean national army is Li Chung Chun. Li was educated in Japan and prior to the passive revolution of 1919 earned distinction as a captain in the Japanese army. He chose to throw in his lot with the revolutionists, and throughout the 1920's he engaged the Japanese in many border battles. Now in Chungking, he is hopefully awaiting the day when he can muster supplies enough to equip the Koreans for a smashing blow against Japan's main Asiatic bases in the Korean homeland.

Deputy commander in chief is Gen. Kim Yak San, credited with over 300 assassinations of Japanese officials. Yoon Bong Kil, another leader of the "suicide squads," sacrificed his own life on April 29, 1932, when he killed the Japanese Generals Sirakawa and Kawahata, and severely wounded Admiral Nomura, the Japanese Ambassador to the United States at the time of Pearl Harbor.

The Korean national program, as presented by its commission in Washington, is forthright and simple. Korea asks:

1. Immediate admittance to the United Nations.
2. Military supplies and aid under the lend-lease agreement at once.
3. The recognition of the Provisional Government of the Republic of Korea now.

Koreans do not beg for independence, they want to fight for it. They point to these values which they offer in exchange for the benefits of membership in the United Nations:

1. There are 23 million Koreans who hate the Japanese with fanatical hatred and who know Japanese psychology and methods of operation as only a subject people could learn them.
2. There are 250,000 Koreans who belong to terroristic societies in Korea, Manchuria and China, and who could, if provided with arms, and inspired by the promise of independence for their country, throw the main Japanese supply lines and depots into irremediable chaos.
3. The establishment of Korea as an independent state, with its freedom guaranteed by the United Nations, would provide an effectual block in any expansionist plans Japan may concoct after this war is over.

It has no caste system or mass ignorance, as has India. It is without the foreign intrigue and separatist religion which complicates Egypt's future. It is without the individualistic warlords such as destroyed the unity of prewar China.

Rather, Korea is a homogeneous nation with 4000 years of distinct history and civilization of its own. And the Provisional Government of the Republic of Korea—the oldest government in exile, now entering its twenty-fourth year—stands up to be counted among the freedom-loving nations of the world.

# The Christian Friends of Korea

416 COLUMBIAN BUILDING  
WASHINGTON, D. C.

DR. PAUL F. DOUGLASS,  
PRESIDENT  
DR. O. R. AVISON,  
SECRETARY-TREASURER

July 19, 1943

Dear Friend;

My reason for writing to you is a simple one. I know that you are concerned with the restoration of the tenets of Christianity to a large part of the world where human beings are suffering because men are attempting to substitute principles of godlessness for the principles of Christianity.

The Chinese, Russians, French, Greeks, Czechs and Poles have all deservedly received help from America. We, nationally and individually, have been proud to give them this help. For it is they who live in that part of the world which has known what a blackout of the light of Christianity means.

But they are not alone.

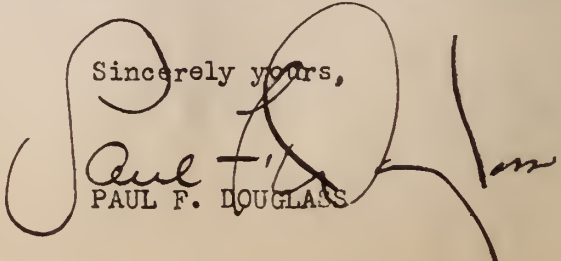
A nation of 23 million human beings is right this minute praying to the same God to whom we address our hopes. And they are fighting with the limited means in their power to remove the Japanese sword which has hung over their heads since 1905. This nation is Korea, where of all Oriental countries, Christianity found the greatest reception.

The Christian Friends of Korea was organized to rally Americans to the cause of aiding Korea. We frankly state that our aim is the extension of membership in this society to all Christian people and to all who believe in religious freedom. We hope to make our voice heard - we want to tell our government that 23 million Koreans also are awaiting the Four Freedoms. And the fifth freedom - the freedom to worship the God of Israel.

In order to accomplish this objective, we must have money for an educational program. We must bring to the attention of a majority of American people the importance of the strategic position of the Korean peninsula. They must be acquainted with the facts of Japanese tyranny in Korea - facts which prompted President Roosevelt to say, ". . .the people of Korea . . . know in their flesh the harsh despotism of Japan." We must preserve this Christian base in the Orient for our new world.

I ask your testimony and support of this cause so vital to the world mission of the Christian Church. Your testimony supported by a contribution will enable us to carry on our program to give a liberty-loving Christian people this freedom to help themselves. What we do we must do now; or it will again be too late.

Sincerely yours,

  
PAUL F. DOUGLASS

PFD/gb/7



THE BOARD OF FOREIGN MISSIONS  
OF THE PRESBYTERIAN CHURCH IN THE  
UNITED STATES OF AMERICA  
156 FIFTH AVENUE  
NEW YORK

January 22, 1943

To the Missionaries on Furlough from  
Chosen, Japan and Thailand

Dear Friends:

At the meeting of the Board on January 18, 1943, the Board took the following action:

"The Board gave consideration to the question of post-war work in the lands from which its missionaries have been largely withdrawn, on account of the war. In such consideration, it was realized that no final plans could be made, but the Board deemed it wise and proper to make a statement at this time, even if it might be nothing more than one of intent and discussion of steps to be taken if and when the resumption of Mission work is possible.

The Board recognized that, under ordinary conditions, the program and chances of program, as well as requests for personnel, would come from the Missions on the field. This normal procedure cannot now be followed. The Board did, however, desire the counsel and advice of missionaries from each of these areas and voted to plan for a conference with a selected number of missionaries from Japan, Chosen, China and Thailand from March 11-13, 1943.

The Board further voted to instruct the Executive Council to arrange for this conference and to make a program which will best serve to state the problems of each of the fields and to give direction for possible solutions of these problems. It was understood that the Board would take the findings coming from the conference for use in its actions later, as it makes definite plans for resumption of Mission work in these areas. In general, the Board understood the discussions in such a conference would deal with the possible international situation, the post-war national situation and the changed Church-Mission situation. This latter question would involve the question of the relation of Mission and missionaries to the work, the possible number of missionaries to return, the use of funds in the work and other questions related to the general discussion.

In planning at this time for such resumption of work, the Board is acting upon its faith in the purposes of God and its belief as to the desire of the Christian Church in each of these lands. The Board would emphasize also the work of reconciliation which it wishes to share with the Church in each of these fields and, above all, the desire of the Board to enter into a new partnership in a task which is, primarily, of the whole Church for the whole world and in which all branches should cooperate in concerted plans of world evangelization."

You will notice in the first place the date set for the Conference - March 11-13. We would <sup>have</sup> liked to have had it earlier but we readily understand that those who have been asked to attend will necessarily need to make adjustments in their programs in order to be present. In some cases we recognize that the adjustments may be rather difficult but we believe that the Conference will be of such importance that any changes in personal programs would be justified in most cases. We also wish to have the Conference sufficiently in advance of the General Assembly to enable the Board to give to the Assembly some indication of its future program in these areas.

You will also notice that this is to be a joint Conference with a selected number from each of the fields of Japan, China, Chosen and Thailand. We have omitted the Philippines at this time because of the peculiar conditions obtaining there. Most of the missionaries are on the field. The joint Conference seemed best at this time as the problems are common in their larger aspects. There will be opportunity given to discuss the questions peculiar to each of the fields. As the Conference progresses the program will provide for such discussion. In making plans for the Conference we are asking that each of the missionaries send us any statement or any information which may be thought useful in the Conference. You may send this directly to this office.

In accordance with the action of the Board calling for a selected number of persons to represent the several Missions, we are asking that the following represent the Missions as listed below:

CHOSEN

Rev. Edward Adams  
Miss Anna L. Bergman  
Dr. John D. Bigger  
Dr. William N. Blair  
Rev. Archibald Campbell  
Rev. C. A. Clark  
Rev. R. C. Coen  
Rev. Otto DeCamp  
Dr. A. G. Fletcher  
Mr. J. F. Genso  
Mrs. J. F. Genso  
Rev. H. H. Henderson  
Dr. H. W. Lampe  
Mr. D. N. Lutz  
Mrs. D. N. Lutz  
Mrs. F. S. Miller  
Dr. H. A. Rhodes  
Dr. Stacy L. Roberts  
Miss Ella J. Sharrocks  
Dr. H. H. Underwood  
Mrs. H. H. Underwood  
Rev. Harold Voelkel  
Dr. Geo. H. Winn  
Dr. E. Wade Koons

JAPAN

Rev. C. E. Barnard  
Rev. G. K. Chapman  
Miss Lena Daugherty  
Miss Alice Grube  
Dr. H. D. Hannaford  
Mrs. H. D. Hannaford  
Rev. W. C. Kerr  
Mrs. W. C. Kerr  
Miss Mary McDonald  
Dr. A. K. Reischauer  
Mrs. A. K. Reischauer  
Miss Susannah Riker  
Rev. John C. Smith  
Dr. W. T. Thomas  
Mrs. W. T. Thomas  
Dr. T. D. Walser  
Mrs. T. D. Walser

THAILAND

Rev. J. E. Boren  
Mrs. J. E. Boren  
Rev. J. L. Eakin  
Mrs. J. L. Eakin  
Rev. Paul Eakin  
Mrs. Paul Eakin  
Rev. N. C. Elder  
Rev. G. Fuller  
Mrs. G. Fuller  
Rev. L. S. Hanna  
Rev. J. S. Holladay  
Miss Laura Lang, M.D.  
Miss Barbara McKinley  
Miss Bertha Mercer  
Rev. H. W. Ryburn  
Mrs. H. W. Ryburn  
Miss Lucy Starling  
Dr. E. M. Tate  
Rev. H. E. Thomas  
Mrs. H. E. Thomas  
Rev. F. C. Travaille  
Mrs. Kenneth Wells

We know that all the missionaries from the several fields will join with us in prayer for guidance of God's Spirit as we deliberate in these few days together. I am sure that the Board wishes your prayers and your cooperative thinking as we not only plan for this Conference but as we go forward in our plans through the coming months, looking toward resumption of Mission work in these areas. We shall also pray for our fellow missionaries who are still in the Far East, including those in the Philippines, and for our fellow Christians in each of these areas.

With kindest regards to each of you, I am,

Yours sincerely,

J. L. Hooper

# Truro Missionary Tells of Life in Korea Under Japanese Occupation

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By Louise H. McCully

Special To The Truro News

Having been in Korea in 1910, the year in which the Japanese took over the government of the land so long known as the Hermit Nation, one's thoughts go back to that land and its people who for over thirty years have been a subject nation. For some twenty-five years the missionaries had been in Korea and had gained many converts to the Christian religion and won many friends among a people whose hearts once touched, responded wonderfully to those who had brought them this enlightenment. One recalls the Sunday morning when the missionary in charge of the service in the church of the city of Hamheung was asked by Japanese officials to use his good offices to keep down any signs of uprising or opposition that might follow the announcement that Korea had become a part of the Japanese Empire. However, there was no apparent opposition, possibly because they did not all realize what had happened and certainly could not foresee what the future was to bring. For from the first it became evident that the new rule was to be one of force and any who did not submit would find themselves crushed into subservience to the new regime.

## Suspicious Of Christians

An incident in this same city of Hamheung comes to mind as one reviews the experiences of the past. An old man who with his family of three sons all married and living in the one compound had become Christian and were regular attendants at church services. Shortly after the Japanese came into his city, where previously none of their nationality had resided, they began to look with suspicion on the Christians and, as later developments showed were jealous of the influences gained by the missionaries who were living there and who even then they suspected of being spies employed by their government. The old man referred to died and as Oriental custom calls for demonstration at a funeral, and the church had just provided themselves with a highly decorated bier, the Christians of the city turned out in a body and a large procession followed the bier carried by many coolies to the cemetery, walking through a considerable portion of the city. This was on a Saturday and on Sunday, as we went to church, we saw quite a disturbance at his home which was near the church. Evidently the Japanese felt they must do something to show their authority and counteract the Christian influence that had called forth such a display as was seen at the funeral. On enquiry we found that police had gone early Sunday to this home where the small mud houses were enclosed with a mud wall, and where they had a small store which was known to us as the "candy house", meaning the old-fashioned sweets made by Koreans and not our ideas of candy. The police demanded that they vacate a corner of their small lot in order to give room for the erection of a police box. When the poor inmates saw that force would be used to compel them to obey they yielded meekly, and, instead of attending church service spent the morning waiting on those who had come to rule over them.

## Church Sealed Up

Another event that one recalls is a visit to a country village where we saw a small church sealed up and learned that all the men of the village had been taken to prison. As imprisonment with the Japanese never calls for an explanation as to the cause, the poor women left in the homes were in a state of bewilderment and only knew that for some reason, the fact that they were Christians was the cause so the church was closed and service suspended. It may be of interest to say that we saw the church opened and held a meeting with the few who dared to come and we hoped our visit brought them some cheer and hope.

One other remarkable fact was that early in the same year of annexation 1910, a great evangelistic campaign was carried on in Korea with the cry "a million souls for Jesus." Evangelists Chagman and Alexander had been in Korea and they had written a hymn with this as the theme, and all over the land wonderful meetings were held when the churches were crowded and thousands signified their desire to become Christians. We have been told that this was considered by the Japanese to be a political movement camouflaged under the guise of Christianity, and they set themselves to overcome it by threatening those who had been thus influenced and in many cases the converts had not gone far enough to stand against the persecution.

For nine years the Koreans submitted more or less meekly to this iron rule and, looking on, we wondered at their endurance. But the year 1919 showed that the submission was only on the exterior and when the great uprising for independence came following the conclusion of the first Great War, and the thought of the freedom to be granted to subject nations was given to them, the Koreans rose up in a body - men, women, school boys and school girls - and staged a great demonstration all over the land. They astonished us with their zeal and courage and willingness to suffer and even to die, if necessary, for the independence of their country.

## Bloodless Revolution

It was a unique plan instigated largely by Koreans abroad and known as a bloodless revolution. It was carried on by demonstrations where crowds marched through the streets of the cities and towns shouting the cry "Independence forever" (in Korean Tong-nip ManSei). They carried mimeographed sheets of the Declaration of Independence, which seemed as if that might have emanated from America, and these were strewn or handed out as they marched. In the city of Wonsan we saw the crowd as they marched through the Korean part of the city after gathering at the large market square where orations were given by the leaders. Two of these who were members of the Presbyterian church, riding in jinrickshas led the crowd up to the police headquarters where they went in and presented a copy of the Declaration. This was so unexpected to the officials that they were not prepared to cope with it further than to arrest the leaders who had counted the cost and gave themselves up without any resistance. The next day, which was Sunday, the police went to the two churches, Presbyterian and Methodist, in the city and called out the names they had gathered of those who had taken an active part in this uprising and took them all to prison. This continued for many days all over Korea until the prisons were overcrowded and temporary shelter had to be made. Hundred of Christians were imprisoned and although church services were continued, the other activities of the missionaries were largely curtailed. Korean teachers were in rebellion against the rule to which they had been subjected by Japanese police, school children refused to attend so that Mission schools all over the country were suspended. This quite disturbed the authorities, but they found the people were obdurate and they seemed to realize that there must be some relaxation of their severe ruling.

## Attitude Favorable

One outstanding gesture was to recall the Governor General and replace him by one whose rule was much more moderate. This was Viscount Saito whose attitude to the missionaries and the Christians was quite favorable, which may be accounted for by the fact that his wife had received her education in the Canadian Mission School in Tokyo where Miss Isabel Blackmore of Truro was Principal. On the occasion of her visit to Korea she was entertained at the Government House at a luncheon given in her honor.

Viscount Saito was recalled later on and his place taken by one and another not so favorable to the foreign element and the missionaries. The present Governor General Minami has been quite decided in his attitude and his rule has been more hostile in the way of enforcing conformity to the Imperial rule and Emperor worship known as Shintoism. His complaint against missionaries, as we heard it, was that they were not using their influence in helping the Government to make the Korean Christians good citizens of the Japanese Empire, and, it was therefore necessary to counteract that influence and endeavor to get the Koreans from under it. The effort to force Shintoism upon them took a peculiar form which we feel cannot be well understood by the Westerner. The Government in Japan made an official announcement that Shintoism had been divided into two sections, one religious and the other national. After this had been declared the Koreans were told that when they were called to any ceremony at the shrine they were to understand that it was not as a religious act but an acknowledgment of their Japanese citizenship.

## Jap Shrine

It may be well here to explain that a shrine is not a place of idol worship but one where spirits are said to be enshrined by a process that none but Japanese can probably understand. When one sees the place there is nothing but an open courtyard somewhat resembling a park with no sign of worship visible. It makes a pleasant walk and gives a good view as it is always on an elevation. When the Christians were called to attend these they simply were required to assemble on the open space led by one of the police force, and after standing at attention, the call was given to turn to the east and make their bow to the Emperor. That ended the ceremony and if any act resembling worship was carried on it was behind the scenes and the Christians had no part in it. One felt they should be credited, enforced though it was, with submission and willingness to acknowledge the citizenship which had become more and more galling. At first this shrine attendance was only required of students in the schools which had been gradually completely controlled by the police until at last the Korean language was ruled out and only the Japanese language allowed to be taught. Since the Koreans acquire the language rather readily it was still possible to retain Christian Korean teachers in Mission schools. As the Japanese rule became more rigid all Koreans were required to go to the shrine when ordered and that made a very sad time in the church where there was considerable divergence of opinion as to whether a Christian could comply with this order without compromising or hurting their Christian testimony. However, when it came to the point of yielding or being imprisoned or at least forbidden to preach, teach, or carry on any church activity they consented to obey the order with the clear understanding that this was not a religious act, and was in no way denying their faith as followers of the Lord Jesus. This explanation may help some who have had the impression that Shintoism has replaced Christianity, which is not at all the fact, as church services have been carried on all through this time and we have no reason to believe that they will not still be going on.

## Religion of Japan

As Buddhism is really the religion of Japan where temples abound with many images of worship one can think of Shintoism as only a means of developing the national spirit and the recognition of the Emperor's divine ancestry. An educated Korean so described Shintoism saying that the Japanese were trying by means of it to make Koreans good citizens. There was every evidence that they were not succeeding even with the non-Christians.

We come now to the story of why the missionaries left Korea when the church was still prospering and the Christians so friendly and anxious for the help and support of those who had brought them the transforming message of the gospel. "Did the Japanese drive you out?" is a question we have heard many times and the answer has always been, "No." That is not the Japanese way of carrying out their plans, nothing as open and straight-forward as that from the present Japanese officialdom. For some years we had been told that we were regarded as spies paid by our Government and carrying on espionage under the guise of Christianity. However, as the war in China went on and the anti-British and later anti-American feeling developed, we found a very active propaganda was at work to make the Koreans believe that all Westerners were spies. This then spread to include Koreans associated with the missionaries and they in turn were said to be accomplices of their Western friends. The feeling became so strong that a number of our Korean friends were afraid to be known as thus associated and some were even then suffering for that reason, and we in turn feared for them. In the summer of 1940 the attack on the missionaries became much more open and drastic.

## Bishop Imprisoned

An Anglican Bishop from England and some of his clergy were imprisoned on charges trumped up for the accusations, the Salvation Army Commissioner and others of their mission were subjected to severe questioning and all their papers and letters searched. Both of these having headquarters in London to which they reported regularly were supposed to be sending reports of their espionage to England, now Japan's enemy. Anti-British uprisings were attempted but the response from the Koreans was so feeble that they soon fell through. As the feeling grew more intense and some of us were deciding that our presence in Korea was likely to be more hurtful to our friends than any help we could give, we felt that return to Canada might be wise for we heard by radio that the American Government was calling its nationals to prepare for evacuation. This was soon followed by a cable message from the W. M. S. Board in Toronto for women with families to return. So the evacuation began in November 1940 and continued until 1942 when the last part of Canadian repatriates returned. Now all missionaries of all nationality are away from Korea and no communication is possible with Korea.

Our party sailed from Yokohama on Christmas Eve on a Japanese steamer and after a very unpleasant voyage landed in Vancouver one evening of January 1941. What a relief it was to be back in Canada, the land of one's birth, where there is liberty of speech and action and our beloved Sovereign a Christian! What a contrast to the pagan government under which we have lived for 30 years!

LOCATION PRESBYTERIAN MISSIONARY PERSONNEL AS OF SEPTEMBER 21, 1943

List includes Presbyterian missionaries from China, Japan, Chosen and missionaries of other Boards, in the Philippines.

1. Manila

a. In Ellinwood Girls' School building and five missionary residences on compound

Rev. and Mrs. Stephen L. Smith	(1 child)
Dr. and Mrs. Roy H. Brown	
Rev. and Mrs. H. Hugh Bousman	(3 children)
Rev. and Mrs. Albert J. Sanders	(1 child)
Rev. and Mrs. Benjamin E. Bollman	(2 children)
Rev. Alexander Christie	
Rev. and Mrs. Kenneth P. MacDonald	(4 children)
Dr. and Mrs. William W. McAnlis	(3 children)
Dr. and Mrs. Otho P.D. LaPorte	
Rev. and Mrs. Herbert E. Blair	- Chosen Mission
Dr. and Mrs. Welling T. Cook	- " "
Rev. and Mrs. John Y. Crothers	- " "
Dr. John A. McAnlis	- " "
Miss Lilian Ross	- " "
Miss Daisy F. Hendrix	- " "
Rev. David P. Martin	- Japan Mission
Rev. and Mrs. Henry H. Bucher	- China Mission (4 children)
*Mrs. John D. Hayes	- " " (2 children)
*Dr. J. Horton Daniels	- " "
Dr. Theodore D. Stevenson	- " "
*Miss Marjorie M. Judson	- " "
*Dr. Ralph C. Wells	- " "
*Rev. Earle Ballou	- American Board
*Dr. Hugh Robinson	- " "
*Miss Alice Huggins	- " "
Miss Valley Nelson	- " "
Rev. and Mrs. F.W. Brandauer	- United Brethren
Rev. Henri Pickens	- American Episcopal
Mrs. Thomas Allen	- English Baptist Mission (3 children)
Mrs. William Hoffmann	- Lingnan University
Rev. and Mrs. Sechrist	- Christian and Missionary Alliance (2 children)

In private house near Ellinwood

Miss Julia Hodge - retired

b. Interned Santo Tomas

Miss Ruth Swanson  
 Miss Olive Rohrbaugh  
 Dr. Charles N. Magill  
 Rev. and Mrs. William J. Smith  
 Miss Alice J. Fullerton  
 Rev. and Mrs. Leonard S. Hogenboom (2 children)  
 Miss Martha Bullert  
 Miss Gerda O. Bergmen - Chosen Mission  
 Miss Harriet E. Pollard " "  
 Miss Nannie M. Hereford - Japan Mission  
 Miss Dorothy L. Schmidt - " "  
 Rev. Gardner L. Winn - China Mission

\*Returned on Gripsholm

2. In Baguio

a. On release

Dr. and Mrs. James B. Rodgers - retired  
Miss Frances VanV. Rodgers

b. Interned in Camp Holmes

Rev. Clyde E. Heflin			
Miss Katharine W. Hand -	China Mission		
Dr. William A. Mather -	" "		
Rev. and Mrs. Harold W. Fildey -	" "	(2 children)	
Dr. and Mrs. W. Brewster Mather-	" "	(3 children)	
Miss F. Wilma Park	" "		
Rev. and Mrs. M. Harmer Patton -	" "	(1 child)	
Dr. and Mrs. Marshall P. Welles -	" "	(2 children)	
Rev. and Mrs. Donald E. Zimmerman -	" "		

3. In Southern Islands

No direct word, only vague indirect word. Probability is that they are safe in unoccupied territory, not at their Stations but with Filipino Christian friends near at hand.

The less attention called to them and the least said about their situation and their friends, the better it will be for all concerned, and we in America should take this caution very seriously.

4.

a. Tacloban, Leyte

Rev. and Mrs. Ernest J. Frei (2 children)

b. Tagbilaran, Bohol

Dr. and Mrs. Harold T. Baugh - Chosen Mission  
Miss Merne N. Graham  
Rev. and Mrs. Joe B. Livesay - Chosen Mission

c. Dumaguete

Mr. and Mrs. H. Roy Bell  
Dr. and Mrs. Arthur L. Carson (2 children)  
Dr. and Mrs. James W. Chapman  
Mr. and Mrs. Charles A. Glunz  
Miss Abby R. Jacobs  
Mr. and Mrs. Robert B. Silliman  
Rev. and Mrs. Paul R. Lindholm - China Mission (1 child)  
Mrs. Gardner L. Winn - " " (3 children)

d. Culion

Rev. and Mrs. P. Frederick Jansen - retired



THE BOARD OF FOREIGN MISSIONS  
OF THE PRESBYTERIAN CHURCH IN THE  
UNITED STATES OF AMERICA

156 FIFTH AVENUE  
NEW YORK 10, N. Y.

FOR YOUR PERSONAL INFORMATION  
THIS LETTER MUST NOT BE PUBLISHED IN WHOLE OR IN PART

December 4, 1943

Dear Friends:

Mrs. Wells and I arrived with fifteen hundred other repatriates from the Far East on the Gripsholm, after a very comfortable and interesting trip. We want to send a little word of greeting to the many friends who have sent letters of welcome to us.

Mrs. Wells and I had a joyous reunion after twenty-two months of separation, each of us having had six or seven months of internment, Mrs. Wells in Shanghai and I in Baguio, in the Philippines, when the Teia Maru, the first of our two exchange ships came into San Fernando Bay.

I went down to the Philippines in November, 1941, leaving Shanghai on November 22nd and arriving in Manila on the 27th, and in Baguio on the 29th. The purpose of my going was to get in touch with our group of missionary recruits for China who had recently been transferred to "a safe place" in Baguio where, with the help of two of our North China missionaries and some Chinese teachers from Peking, they were completing their first year of Chinese Language studies. I expected to spend a week or ten days with them and had reservations for returning to Shanghai on December 10th. On the evening of December 7th, I received a telephone message from the Rev. Stephen L. Smith, the Secretary of our Philippine Mission in Manila, saying that the steamer reservation had been cancelled and advising me to remain in Baguio for the time being. Just after the chapel service on the morning of December 8th, I was talking with one of our young missionaries when we heard planes over head and in a few seconds bombs began to drop on one of the military camps on the other side of Baguio about two miles away. We all took to cover and the planes were soon gone, so we listened to the radio reports which were coming in, saying that Manila was just being bombed, and then we heard of the attack on Pearl Harbor. After about three weeks of black-outs and various alarms and sporadic visits of planes dropping bombs, we heard that the Japanese army was coming up the mountain roads toward Baguio without opposition. On the evening of December 27th, they arrived and there was a peaceful turn-over. By four o'clock the next morning most of the American and British residents found themselves rounded up and interned at an American school building. On the second day we were all transferred to the military barracks of Camp John Hay, formerly used by the Philippine constabulary. For the first few days things were difficult because of the lack of organization or any preparation for the 500 internees who were hastily gathered together, but our American camp committee, elected by our own group, soon had all internal arrangements in charge and the efficiency and ingenuity of our American group in bringing order out of chaos was marvelous. After the preliminary inconveniences, camp life settled down into a well organized routine in which every member had his part in the program. We had the chef of the Pines Hotel as our No. 1 cook and with his able corps of assistants, the best possible use was made of all available food supplies.

Engineers from the nearby mines and other mechanical and electrical engineers, soon had our water and sanitary equipment in good condition. My own part in the community life turned out to be that of one of the three camp barbers, all missionaries who had had some hair-cutting experiences on our fellow missionaries in our interior stations in China and Cambodia. I also acted as first assistant fly-swatter to the former mayor of Baguio, and we succeeded in ridding our section of the camp from flies after a few weeks. We also took our turns in policing the yard, as dining room guard, etc., and later I spent many hours reading the Chinese Bible with individual members of the group of missionaries studying the Chinese Language.

Life went on fairly smoothly until the middle of April, 1942, when the camp gardeners were casually told to bring their tools back one evening as we would be moving camp the next day. This rumor spread and we were allowed a reprieve of three days in order to send about fifty of our men over to Camp Holmes, another constabulary camp on the opposite side of Baguio, to make preparation for our removal to that camp which would more adequately accommodate our group of 500. We all moved over on April 23rd. Our trip through the town was a triumphal one with crowds of friendly Filipinos lining the streets, waving and shouting their greetings. In the midst of most beautiful mountain scenery and a mile above sea level we had as delightful a place to be interned as one could find anywhere.

On June 17, 1942, a group of about seventeen people were transferred to Manila, including myself and three of our Presbyterian missionaries and four children. Arrangements had been made for our Presbyterian group to join a number of our Philippine Presbyterian missionaries at the Ellinwood compound in Manila. We were soon put on the status of "permanent release" from internment camp. We had a limited freedom of movement to attend church services, doing necessary marketing and taking daily exercise in the vicinity of the Mission compound. As other missionaries from the outlying districts were gradually brought into Manila, we had a community of about seventy Americans from our own and other Missions, living in our compound. We had a happy life there, occupying the five missionary residences and the building of the Ellinwood Bible School. We improvised eight dining halls, to accommodate the members of this group and had good fellowship and lived as normally as possible under the natural war shortages. There were similar groups in other mission compounds about Manila and we occasionally saw members of these groups. Practically all of these people had been at one time in one of the internment camps; most of them had been in Santo Tomas, the large internment camp in Manila. A few of our fellow missionaries voluntarily chose the internment camp life because of the opportunities of Christian service which they found among the internees. Those coming into Manila at a later period were interned in Santo Tomas and were not given the option of permanent release. In general, however, the internees felt that their life was happy and reasonably comfortable under their democratic camp organization and while the diet is naturally limited most of them have kept reasonably well. Camp government and the work of the camp is now under the control of the democratically chosen committees and individual internees see very little of the military power that is in final control of the camp.

I lived in Ellinwood compound for about fifteen months. Last August we received a telephone message from the commandant at Santo Tomas informing us that there would shortly be an exchange ship and that nine Ellinwood residents were on the list. The message received was: "Will you go or not. Answer immediately yes, or no." We had no knowledge of how the names of these people got on the list nor why others seemingly in the same category, were not included but it turned out that there were accommodations on the ship for only 126 people from Manila. We spent the last three days before leaving Manila re-interned at Santo Tomas getting

final instructions. These three days enabled us to see the members of our Presbyterian group and many others who were still interned there. Shortly before we left, one of the women physicians of Camp Holmes in Baguio, was transferred to Santo Tomas, and Mrs. John D. Hayes of our China Mission group had a long talk with her about recent conditions in the Baguio camp and received encouraging personal word about all of our group who are still interned in Baguio.

You will see from this brief statement that I have been in touch with a large number of the Baguio and Manila internees and with those on permanent release in Manila. I have some 200 personal verbal messages from them to their relatives and friends in the United States. We were not permitted to bring any written messages. I will do my best to get this word to the individual concerned as soon as it is possible to do so. I can say, however, that in general our friends there are safe and in a fair degree of health considering the limited available diet in the Philippines, due to war shortage. I think I ought to say that communications have been absolutely cut off and it has not been possible to get letters either in or out of the Islands since the war began, so it is not strange that none of you have had direct word from your loved ones. In the absence of any adverse word which might possibly come through, I think you may rest assured that your relatives and friends are getting along reasonably well. Probably most of them would say that they have had enough and will be glad when they can again assume normal life. The number of cases of American civilians who have suffered personal violence is exceptionally small and you may rest assured that none of your loved ones is likely to meet with such experiences.

I cannot tell you what a privilege it is to be back in the United States and find so many loyal, loving friends who have been daily praying for us during these long months of separation.

With greetings to each one of you until we can get a chance to tell you more fully of the wonderful faithfulness of the Filipino and Chinese Christians to their Lord in this time of their tribulations,

Very cordially yours,

Ralph C. Wells

THE BOARD OF FOREIGN MISSIONS  
OF THE PRESBYTERIAN CHURCH IN THE  
UNITED STATES OF AMERICA

156 FIFTH AVENUE  
NEW YORK 10. N. Y.

December 10, 1943

To the Relatives and Friends of Missionaries in the Philippines and  
to Missionaries on Furlough from the Philippines, Chosen and Japan

Dear Friends:

As you know, the Gripsholm arrived on December 1, 1943. Since the arrival, our missionary friends have been busy answering personal questions and the many letters which were awaiting them on their arrival from friends and relatives of the missionaries still in the Philippines. Necessarily, it has taken several days to get the information which we know you want and to be certain that we have included the information regarding every individual in the Philippines, insofar as our friends had definite word.

We know that you are not so much interested in what we have to say now as in what our friends have said. We have, therefore, asked Dr. Wells and Dr. Daniels to give us statements. We are enclosing a copy of the statements of each. These statements will answer many of the questions which we have all been asking and for which we had no definite answer.

You will notice that, in accordance with the information we received in the cable quoted in our letter of August 27, 1943, many of our missionaries from the provinces have been transferred to Manila. The enclosed list gives the definite place of residence; most of the missionaries are in residence on the Mission compound. There are others, however, who are interned at Santo Tomas. Some of these were given the option of internment in Santo Tomas or living outside, and chose to remain in the camp. This list includes Miss Swanson, Miss Rohrbaugh, Miss Bergman and Miss Pollard. There was no explanation as to why the others were not given the opportunity to live outside. After September 1942, the arrivals from the Southern Islands were interned in Santo Tomas and not given the option by the Japanese authorities of living outside of the camp, as had those who arrived earlier.

Dr. and Mrs. Charles N. Magill were taken to Manila in the early spring of 1943 and interned at Santo Tomas. Dr. J. Horton Daniels, as one of the visiting physicians at the Santo Tomas camp, was permitted to attend Mrs. Magill in her illness. She was sent to the St. Joseph's Hospital in Manila, where she died on May 11, 1943. Dr. Magill was permitted to be with her in the hospital and after her death was permitted to go to the Mission compound for a short period of time, afterwards being taken back to the internment camp. Dr. Magill, himself, was reported well and living the routine life of the internment camp.

One of the missionaries returning on the Gripsholm has just written us the following, with reference to Miss Ruth Swanson.

"Miss Ruth Swanson asked me to ask you to pass on to her family and friends the word that she is alive and well and in good spirits, all of which I am very glad to do. Miss Swanson was one of the friends I made while an internee in Santo Tomas Camp in Manila, a friend I came to value very highly. She is a very capable woman

and one who spreads a good influence wherever she may be. This year she is teaching in the grade school we have for children in Camp. Last year she was time-keeper and manager for the groups of women detailed each day to clean the vegetables raised in our garden or bought outside for the central kitchen. In Camp each of us had some such labor assignment but aside from that responsibilities of various kinds. Miss Swanson took an active part in the work of the Religious Committee, teaching in the Sunday School, dressing dolls for the Christmas tree, etc. etc.

"She has been able to keep in touch with her school girls and other friends outside and they send her frequent food packages which are so helpful as supplementary to the rations we each drew from the Camp kitchen. She is always generous with these delicacies and last year her birthday party was quite an event. I came away this year too early to see what happened but I am sure she was remembered.

"Think of her as serene and courageous, steady amid confusion, and as thinking often with longing of her own people back home."

We are also getting the first letters from the internees which have been permitted to come through. These letters obviously came on the Gripsholm; some of them are nearly a year old but it is good to get these direct messages. Two have come to our notice; one a letter from Rev. Albert J. Sanders, dated October 26, 1942. It is as follows;

"We are glad to have this opportunity to write you about ourselves, which we hope you will pass on to some of our friends, supporting churches, the churches in Chester, N.Y., and Dalton, Ohio. Last December with others from Manila we went to Los Banos, spent  $3\frac{1}{2}$  months in the mountains, surrendered when asked and received good treatment; taken to the Internment Camp where we were for 2 months, after which we were released and permitted to go to our home; and here we have been living quietly for more than 4 months.

"We attend church and prayer meeting, go shopping, sometimes on the Escolta, play tennis, and David attends a kindergarten. We are all well and keep quite busy. There are over 60 in our colony, 40 of whom are adults, some from China, Chosen, Japan, as well as from P.I. We send our Christmas greetings to all and think of and pray for you all often. We are all most grateful to God for His many mercies in these days."

You will note, according to the list, that Mr. and Mrs. Sanders have continued to live on the Mission compound, along with the other missionaries in Manila.

Mrs. Alexander Christie received direct a letter from her husband in Manila, dated August 12, 1943. In this letter, Mr. Christie sent the following message:

"Give my greetings to Dr. Hooper and to Mr. Pattison and tell them to have no anxiety on our account."

Dr. Wells has given you the information in regard to those in Baguio. In this letter, therefore, we would simply call attention to statements made by Dr. Wells. You will note that Miss Frances Rodgers has been permitted to go from Manila to Baguio to be with her parents. This will enable her to minister to them in their need and we can all be very happy for this turn of events for the Rodgers family.

You will note that there is no direct word from the people remaining in the South. Dr. Wells has told us that the Swiss Consul in Manila did communicate with Mr. and Mrs. Ernest J. Frei to learn of their condition and needs. He received

the report that they were quite all right in Tacloban and Mr. and Mrs. Frei were in the Mission compound. Mr. Frei, himself, is a citizen of Switzerland. Apparently, there has been no permission for him to communicate directly with the Board or through the International Red Cross.

We would emphasize the caution which Dr. Wells has given to us in the listing of these friends in the South. You will confer a lasting favor on these friends if you will not permit any local papers to give any publicity to the situation of these friends. You will remember that we have emphasized the statement in previous communications that our reply to inquiries was that we have had no direct word from these friends since April, 1942. It was at this time that Japan captured Cebu and took over the radio station in that city. We think this would be a proper statement now to give to outside inquiries, that communications with these friends have been cut off since the fall of Cebu.

Mrs. John D. Hayes, who was in Baguio and who returned on the Gripsholm has promised to give us a statement within a short time, with reference to the situation in Baguio. As soon as we receive this, we will send it out, especially to those who are directly interested.

We know how happy you are to receive this report. We shall pray for our friends in the Philippines and hope that conditions will continue to be as well with them as they were up to the time when these friends left Manila.

With kindest regards, I am,

Yours sincerely,  
J.L. Hooper

December 10, 1943

Dear Friends:

While the air is filled with Christmas thoughts and greetings, it is a new experience to feel one's self like a postal card, being exchanged, bearing a message of faith and hope and love from the other ends of the earth. May this Christmas bring new faith to the builders of God's Kingdom while the whole world seems rent in twain; may it bring hope to those whose loved ones are still caught over in those distant spheres; and may it bring more love. How real love is within one's own family, through eternities of separation, and how real it should be for all of God's children.

It was not easy to leave Nanking nor to slip out from responsibilities of the hospital, but cabled advice from the Board regarding the one I love most brought a prompt reaction. In contrast it reminded me of the reaction of a foreigner in Canton who was once approached by a Chinese student. In relating the incident the student said, "Teacher, I tried to practice my English as you advised, so I spoke to a man on the street corner and said, 'Are you a husband?' From the way he responded I do not think he was Christian."

Manila Bay is famous for the beauty of its sunsets. God gave us one of the best of them as we steamed in past Corregidor and looked back over Mariveles. How beautiful and peaceful was that mountain of Bataan on that evening of December 7th, 1941. Three days later on Dewey Boulevard I watched the bombs rain on the ships in the harbour and then the Cavite shore line go up in smoke. The Philippine Red Cross was too considerate of its licensed profession to be interested in transient doctors, Hugh Robinson from North China, Ted Stevenson of South China, and myself from Central China, but the U.S. Army gave us a welcome. They gave us a soul-satisfying job in the Annex D of the Sternberg Hospital for nearly three weeks till on New Year's eve the seriously wounded had been shipped to Australia (in care of Philippine Red Cross doctors) and the last of the convalescent boys had been sent to the depths of Corregidor's rock or to the shelter of the denseness of the forests of Bataan.

As we changed their dressings day by day, what stories came out, what courage shown through. I particularly remember Co-pilot R. as he lay there calmly smoking through his mask of gentian violet and with extensive body burns as well. Their bombing expedition had been wonderfully effective with one final bomb directly down the funnel of an enemy battleship. However, the tenacious enemy fighters had caught up with them and soon their bomber was on fire. The pilot had jumped. R. held the controls till the others might bail out, but overcome by heat and gas he fell helpless to the floor. When he became conscious he was rapidly falling through the air. Instinctive reactions worked and he was soon drifting safely down. His plane had exploded in mid-air giving freedom to his unconscious body. With the pilot, something had gone wrong and the parachute had never opened but he received post-humous decoration from Washington. I could not but reflect later how in the humbler realms of family life, in the raising of children, in the launching of new lives of service, how often it is that the co-pilot goes undecorated.

One morning at church, it was the Sunday before Christmas when thoughts often turn toward the home church, my mind was distracted by the drone of motors overhead for an air raid alarm had been vibrating up and down our vertebrae as we had hurried into the church. In those days many bombs had fallen in Manila and one church had been demolished. I could not but recall that faint drone of those planes over the bay, so high and so safe from our anti-aircraft reach. As the sermon began, the organist leaned over, snapped a switch, and, fortunately for our peace of mind, the drone of the motors all ceased at once.

It was the 5th day of the New Year before the Japanese called at our homes, ordering us to prepare food, clothing and bedding for a few days only, and then by truckloads we entered Santo Tomas University for graduate study. It is said to be the oldest university under the Stars and Stripes. The massive main building has been pictured in Time and you have had many glimpses in one way or another of the life there. The course of study was in human relations; how to juggle three to four thousand people into a space, minimal enough to please the Japanese. They created the problems but the solution thereof was left to the students, namely, the doctor, the lawyer, the butcher, the baker. After a time they were so settled in that a small child in the Annex once asked his mother, "When I grow up to be a man, can I go over to the Main Building to live with Daddy?" Humdrum was spiced with humor. Serious thoughts abounded in school and classes for all ages, committees and ball games, hospitals, kitchens, gardens and later the shacks for family fellowship by day.

Strangely, religious workers were released after ten days to go back to their work. Why? Inwardly, we rebelled at the differential treatment, yet there was equal anticipation that other categories might be released on subsequent occasions. No one yet knows the reasons but we speculate; 1) perhaps an appeal to the Catholics who so dominate the religious, social, and political life of the Commonwealth, 2) perhaps to use us for their propaganda, but fortunately this was not made an issue, 3) or perhaps to counteract the bad reputation of the Japanese campaign in China, including the "Rape of Nanking," which was so widely publicized by the missionaries and through the mission constituency in America.

Life at our Presbyterian compound was much easier, indeed. Seventy congenial friends, young and old, shared life more smoothly with work, study, books, music, volley ball and tennis, worship and fellowship with Filipino Christians, and finally, most remote from all camp life, solitude. Evenings with a Hammond organ were treasured, alone in the church with God and with distant loved ones playing tunes on my heart-strings.

As doctors we were fortunate both that we could work in our profession and also that we were allowed to continue working in the Santo Tomas Camp Hospital. Two at a time on alternating months, we shared both the problems of the camp by day and the relaxation of the Mission compound each afternoon and night. There were eight or ten other American doctors and several Philippine doctors to share the medical responsibilities of this camp and the one at Los Banos. Serious cases were sent to hospitals in the city. About eighty beds were steadily occupied at our camp and about two hundred came daily to the clinic. The Army nurses in Santo Tomas and the Navy nurses in Los Banos were always refreshing both to the patients and to the doctors.

Space and meager knowledge forbid discussion of the Baguio and Davao Camps, and of the boys in the War Prison Camps. Death rates with the soldiers from malaria and dysentery were very high in the turmoil of the first months but are pretty well under control now with less than ten deaths per month.

"Exchange Ship" is the title of a book already seen on our boat. Publicity, delay and suspense have done much to create interest in this first and second venture. Close to our gratitude to Uncle Sam comes the hope that there can still be a third trip, for there are so many left behind. Out of one camp, we, 115 internees, 10 ex-ternees and 25 American officials, left about 3,600 behind the walls of Santo Tomas, beginning their 630th day. We left on September 26th, joining the boat at San Fernando, Philippine Islands. In the rough, there were about 150 also



from Japan and the same from Hongkong (and Canton), 1,020 from Shanghai and 30 from Saigon, totalling 1,500. Cross classified again, I hear there are about 500 Protestant and 200 Catholic missionaries, and 800 official and business people. Great was the day when we sailed out of the "co-prosperity sphere" and greater yet when we walked out of the Teia Maru and on to the M.S. Gripsholm. That was the grandest day of the journey, excluding New York. By contrast this boat is certainly a luxury liner and for our 14,000 miles from Goa to New York everything possible has been done for our comfort and happiness.

Goa and Portuguese India still remain about as poetic and mysterious as before, for we were allowed no shore leave. Father Moore, by special permission, got to the old city of temples surrounding the miracle mysteries of the tomb of St. Francis Xavier; Mrs. Hayes had five days in the local hospital with a broken arm, and more unhappily, Mr. J.H. Arthur died from a stroke of paralysis and was buried there in that spot of holy memories. That last day for him and for all the rest of us had been one of complete happiness and satisfaction, and he just stepped one jump ahead of us onto the last repatriation boat. We really pitied the Japanese with whom we were exchanged. Earlier in the week some of them had expressed amazement at the American children scrambling for some pieces of fresh bread from the Gripsholm, "just like beggars," and that evening, after a supper of fried rice and fish on their own Japanese boat, a young mother with her babe came back humbly asking for more food for her hungry child. They are due for a hard time ahead and so little did they realize how hard it will be.

Port Elizabeth gave us a grand reception. We were there for two days. Part of the interest was finding missionaries there and letters from others on their way back to free China.

Sincerely yours,

J. Horton Daniels, M.D.

# The Shrine Question in Chosen

BY THE REV. JOHN A. MACKAY, D.D.

*(The following statement was received from the Presbyterian Board in reply to the action of our Synod asking the Boards to go on record on the question of participation in Shinto Shrine worship.)*

The decision of the Japanese Government in 1936 to oblige the teachers and pupils of all educational institutions in Chosen to do obeisance at Shinto Shrines created for the Presbyterian Board of Foreign Missions the most difficult and complex question with which it has had to deal in recent years.

In the fall of 1936 the Board, after studying the new edict and its implications, took action to close down all the schools over which it had authority, and so withdraw from general education in Chosen. This action was taken because of the Board's strong conviction that the act of obeisance which the Government required involved a distinctively religious element that conflicted with both the letter and the spirit of the Christian religion. Because of subsequent conflicting counsels upon the Shrine issue in both the Chosen Mission and the national church, and in order to deal understandingly but decisively with this issue, as well as other issues relating to the conduct of the Church's missionary work in Chosen, the Board convened a special conference on the Chosen Question in the month of September, 1940.

Growing out of this conference, which was attended by delegated and other members of the Chosen Mission, the Board, and the Executive Staff, and after the problems of the work in Chosen had been considered in many group and committee meetings, as well as in three full meetings of the Board during the months of September and October, a document was finally approved by the Board at its regular monthly meeting on October 21. As chairman of the Foreign Department Committee of the Board, and also of the special committee appointed to draft the document in question, it gives me much pleasure to outline for the Church public and the public in general some of the salient features of the Board's pronouncement.

The document in question is not printed as a whole because it contains a number of matters of a private, administrative nature which are of no interest or concern save to the Board and the Chosen Mission. Other matters, however, are of general interest and concern, and these I will here deal with as simply and briefly as I can. I shall first quote the salient references and thereafter comment upon them. The relevant matters center around four issues.

## I. THE IDEOLOGICAL ISSUE

Three separate paragraphs in the document make plain the Board's position in the Shrine issue. The first of these reads thus:

"The issue with which the Christian religion is confronted in Chosen is a particular phase of the

main issue which confronts Christianity in the world of today. Certain states, under the influence of nationalistic fervor, and inspired by a sense of Messianic destiny, exact of institutions functioning within their borders as a condition of their continuance, a symbolic expression of loyalty which, in the judgment of the Board of Foreign Missions, conflicts with the allegiance which is due to God alone."

A second reference to the same issue reads:

"In dealing with this issue the Board has maintained a consistent attitude on the main question. It has conscientiously objected to allowing its representatives, or those institutions founded by the Board and directly under its control, to take part in any ceremony in which is involved the acknowledgment of a spiritual authority higher than the Living God as revealed in Jesus Christ. For this reason it adopted and has held to a policy of withdrawal from all official and corporate participation in educational work in Chosen."

This constitutes a categorical expression of the Board's policy and is the logical outcome of its attitudes on the Shrine question. Instructions were given to the Mission to withdraw from all schools where visits to the Shrines were required as the condition of their continuance. In certain instances local difficulties arise in the way of immediately withdrawing from the schools. Government regulations, local conditions and sentiment, special arrangements with presbyteries, made the process of withdrawal difficult in some instances. Now, however, decisive measures are being taken to secure final withdrawal from the remaining schools and colleges with which the Board is associated and from the support of the same.

The third reference is as follows:

"The Board of Foreign Missions, while consistently loyal to civil governments and committed to the policy of non-intervention on the part of itself and its agents in political matters; and, while steadfastly abstaining from making its conscience the standard for other Christian organizations, and, in particular, for the Christian Church in Chosen, reaffirms its conviction, after prolonged and prayerful consideration of the enactment obliging institutions in Chosen to do obeisance at the official Shrines, that such obeisance involves the symbolic recognition of other gods or spirits in which the Board, in loyalty to its understanding of the Christian faith, and reaffirming the action taken September 19, 1938,\*

The first two of these paragraphs are taken from the section of the document in which the Board cannot authorize its representatives to engage." Board reviews the situation up to the present. The third paragraph is a fresh statement of its position. The Board is perfectly clear that the prac-

\*The relevant part of the action taken in September, 1938, reads thus: "The Board understands that in no capacity or under any circumstances shall a missionary attend the Shrine ceremonies."

# Current I

Again and again the Nazi leader if they have to give up, they v them. Said Goebbels: "If we of history we will close the door it will resound for a hundred y promise that is being kept. ' people in Russia are being left in owners' bodies. Every resisting southern Europe has been looted from Italy that the German s personal jewelry from civilians the Allied bombers increasing t are going to have their own l desolate.

\* \* \*

Years ago, when President Ta rocity between Canada and th attainment, Champ Clark, the made an address in which he p would be the first step in the tal neighbor. The enemies of recip at the sentence and used it to d Canadian side. The United Stat have been drawing closer durin but when Mr. Churchill ventured audience that eventually we v citizenship," he provided ammu anti-British in this country. N going back on Bunker Hill and

\* \* \*

There are now zones in the post-war programs. The Mackinac Declaration means whatever you wish it to mean. Governor Dewey and Clarence Buddington Kenland have come out for a strong Anglo-American alliance, Hull has come out for a world organization, and Wallace takes in the most territory by declaring that this last will be effective only if there is an international economic unity, with no international cartels taking all over the world the place that trusts have taken in this country. Take your choice, or fix up a blueprint of your own; but be sure that you advocate a solution that will not lay a basis for a new world war.

\* \* \*

The grief of many editors over the sad fate of many corporations because of the taxes that they carry is without too much cause. We all are paying taxes directly or indirectly, and many of the corporation taxes are being passed on to the consumer. In 1929, a banner year, the profits of American corporations after the payment of taxes totaled \$8,100,000,000, in 1942 \$7,500,000,000 and they are estimated for 1943 at \$9,300,000,000. The corporations say that they want surplus funds to rebuild after the war is over. So do we all. It is not generally realized that companies engaged in war work are permitted to charge off 20 per cent of the cost of the war buildings and other war installations each year for five years. They will then be paid for entirely. This "charging off" is to be done before any taxes are calculated.

\* \* \*

New inventions are coming fast as a result of the war. In 1938 the Chrysler Company developed a cement that in some operations would take the place of welding. Now the cement has been perfected so that it will join metal

## The Action of Our Synod on Shinto Worship

1. That Synod herewith express its condemnation of participation on the part of Christians in the rites of Shinto Shrine worship, and its unqualified approval of the faithful contentings of our missionaries and church in Manchuria against Shinto Shrine worship required by the Japanese Government as a test of loyalty, and against Erastianism or the efforts of the Government to control and direct the Church of Christ.

2. That the review by Mr. Vos of articles appearing in the publication "Christian World Facts," a booklet issued by the Foreign Missions Conference of North America for the year 1942 which either ignore or condone the vital issues presented in Shinto Shrine worship, and the efforts of the State to dominate the Church, be published in our Church paper.

3. That copies of these recommendations be sent to the Foreign Missions Conference, the International Missionary Council, and the Larger Boards with request that they go on record on these questions.

—Minutes to the Synod, 1943

*Covenanter Witness. Vol 31. No 17. Sat Oct 27. 1943*

persons will be required by the armed forces and by war industry by July, 1944. The decline in war construction will provide 800,000 workers, maturing young men and women will provide about 1,400,000, other industries may be able to release 700,000, but with all these sources tapped there will be need of a million more. Germany would use war prisoners or men and women drafted from captive countries. Neither American employers nor American laborers have even favored free labor imported from Mexico. The employers have in some places refused to pay the newcomers American wages, and the labor unions have feared them as wage cutters.

\* \* \*

In Western Pennsylvania many of the fields in which women are found have never before been open to them: track-working on the railroads, baggage handling at depots, and almost every kind of work in the mills, even the open-hearth steel furnaces. But they find it hard to keep up their homes and toil most of the day.

\* \* \*

The army is reclassifying its lists and accepting illiterates who can add five and three or tell in what direction an arrow is pointing or the difference between a square and a circle. They are given seventeen such questions and must answer seven to get in. So says the Associated Press.

\* \* \*

Mayor La Guardia in a recent broadcast to his fellow New Yorkers criticized "basic English" for its lack of such words as "please," "thank you," "I beg your pardon," "excuse me," etc. He said that the rising generation is too ready to push in at the head of a line, and needs both the vocabulary of courtesy and training in its use.

tice of attendance at the Shinto Shrines is wrong, and it is determined that its own missionaries and those directly under its authority shall at no time or under any circumstance do obeisance there. In making its own position perfectly plain, the Board, however, resolutely refuses to indict other Christian bodies in Chosen or in other parts of the world who, with equal conscientiousness and concern, may have come to a different conclusion from that to which the Board has come on the significance of attendance at the Shrines. The Board would especially deprecate the application of the term "apostate" to those who, through coercion or in good faith, attend the Shrine ceremonies. To their own Master they stand or fall. It is only God Himself who has a right to pronounce the word of judgment.

## II. THE ADMINISTRATIVE ISSUE

1. The Board expresses appreciation of the Chosen Mission, assuring it of its sympathy and support in the following terms:

"The Board gives thanks to God for the record of outstanding service rendered by the Chosen Mission in the course of its history; it sympathizes deeply with the Mission in the circumstances which have recently handicapped its work and shattered temporarily many of its cherished plans. The Board pledges the Mission its full support as the Mission seeks, under the direction of God, to readjust its program in order to meet the present difficult situation."

The Chosen Mission has an enviable record of service in the annals of modern missionary endeavor. In little more than a half century it has been used by God to bring to the birth one of the most numerous and vital national Christian Churches. It should have a very special place in the heart of the Board and of the Church in this hour when its members have to pass through the Valley of the Shadow.

2. The Board recognizes that negotiations between the Board in America and its representatives in Chosen have been carried on under abnormal conditions. For one thing, free expression of opinion has been difficult. The document accordingly reads:

"Parties in Chosen concerned in the issue at stake have found it impossible as groups to formulate opinions and come to decisions with the freedom which had previously obtained in that country, and which is at all times and in every circumstance a prerequisite for the statement of truth with respect to personal ideas and attitudes. The same conditions made difficult a full and frank interchange of correspondence between the Board and the Mission."

The document also recognizes that the Board itself was passing through one of the greatest transition periods in its history, due to the almost simultaneous retirement of several veteran secretaries.

3. Certain suggestions are also made by the Board to the Chosen Mission regarding its internal organization in terms of the Board Manual, and in the light of the experience of other Missions. Under our Presbyterian system each Mission enjoys very full autonomy in the matter

of self-organization and the direction of its own affairs. The Board, however, has the responsibility to bring to the attention of a Mission, as it has now done to the Chosen Mission, ways and means whereby the right of self-determination may be equitably exercised.

## III. THE KOREAN CHURCH ISSUE

The situation in which the Korean Presbyterian Church finds itself today is difficult and tragic in the extreme. Concerned about the need of Christian solidarity and forbearance at the present time, the Board expresses itself as follows:

"It is the judgment of the Board that the Board and the Mission should be careful to recognize the full rights and autonomy of the Presbyterian Church in Chosen under all circumstances, and should make every effort to manifest toward the Church the deepest Christian sympathy and understanding, especially in view of the situation in which the Church now finds itself. In this connection the Board has noted with approval the action of the Mission indicating its continued desire for a helpful and cooperative relationship with the Church, designed to render service by 'counsel, inspiration, preaching and teaching as requested, and by increased direct evangelism both individual and collective.'"

## IV. THE SPIRITUAL ISSUE

The document concludes with an expression of the Board's sense of need that its own members, its missionaries, and all those interested in the world-wide Kingdom of Jesus Christ, submit themselves to the scrutiny of Jesus Christ Himself. The text closes with the following confession and appeal:

"It is clearly a time for earnest self-examination on the part of the Board and the Mission, when together we must 'forget those things which are behind and reach forth unto those things that are before.'"

"In view of the situation in which the Christian movement finds itself throughout the world today, and deeply conscious of the extent to which sin may be present in our most conscientious attitudes and endeavors, blurring spiritual vision and disturbing personal relations between fellow Christians, the Board is planning special spiritual retreats, to be attended by its own members and officers and those interested in the world-wide Kingdom of Jesus Christ. It recommends also to the Chosen Mission, as it will to all its Missions, that similar retreats be arranged for by them, to the end that, in the presence of God and listening to His voice, misunderstandings may be overcome, secret sins be dealt with in the light of His countenance, and new plans be inspired by the Holy Spirit, for the conduct of the missionary enterprise throughout the world in this tremendous hour that is so shrouded in darkness and so weighed with opportunity."

I earnestly trust that these citations and comments may serve to make clear where the Board of Foreign Missions stands on a very vexed question. And may God grant that all concerned may now brace themselves up in full mutual confidence to match the present hour, not only in Chosen but in all the other parts of the world where God has assigned to our Church great tasks to perform.

# The Shrine Question

(A Review of Dr. Mackay's Article)

BY THE REV. J. G. VOS

The article entitled "The Shrine Question in Chosen," by the Rev. John A. Mackay, D.D., which appeared in *The Covenanter Witness* for September 29, 1943, is of unusual interest and is worthy of careful attention because it presents probably the strongest possible case for the position taken by the Board of Foreign Missions of the Presbyterian Church in the United States with respect to the question of participation in the ceremonies of the Shinto religion in Chosen (Korea). It is to be noted that Dr. Mackay's discussion covers the period from 1936 to October, 1940. Thus it includes the time when the General Assembly of the Presbyterian Church of Korea took its official action approving of participation in the Shinto Shrine ceremonies. That action, adopted in September, 1939, was as follows:

Obeisance at the Shinto shrines is not a religious act and is not in conflict with Christian teaching and should be performed as a matter of first importance thus manifesting patriotic zeal.

Following the adoption of this resolution, the moderator and other officers of the assembly repaired to the Shinto shrines in the city of Pyongyang where they performed obeisance as representatives of the Presbyterian Church of Korea, after which a telegram was sent to the Minister of Home Affairs in Tokyo announcing the Church's decision. Three months later the moderator of the assembly sent out, over his own signature, a warning to all congregations under the Assembly's jurisdiction, stating that refusal to participate in obeisance at the Shinto shrines would be "a regretful act that is in opposition to the will of the Lord," and that any persons who might refuse to participate "absolutely cannot be regarded as citizens, or as members of the church" and must be subjected to church discipline for their disobedience to the church's commands.

## THE SHRINE QUESTION ONLY PART OF THE QUESTION

Dr. Mackay's article deals exclusively with the question of participation in ceremonies at the Shinto shrines. This is perhaps the most extreme form of idolatry participated in by members of the Presbyterian Church of Korea, but it is not the only form. Shinto as a religious system is broader than the shrines. Some Shinto ceremonies take place in private homes, some in schools, and some in other surroundings. Dr. Mackay does not mention the ceremony of bowing to the emperor's portrait, the rite of bowing toward the east, nor the existence of miniature Shinto shrines in the homes of Korean Presbyterians. It is quite possible for a person to be involved in compromise with the idolatry of the Shinto system without actually performing obeisance before one of the official shrines.

## WHAT ABOUT JAPAN PROPER?

It seems strange that Dr. Mackay limits himself so strictly to the discussion of the Shrine issue in Korea. What about Japan itself? The fact is that while there has been a great deal of contro-

versy about the Shrine question in Korea, there has been hardly any about the parallel issue in Japan proper. Yet almost the entire visible church in Japan has capitulated on the Shrine question. Japanese Christians participate in the Shinto rites, apparently without any qualms of conscience, and if questioned they boldly justify themselves in their action.

Nor should the question of Erastianism be overlooked in considering the situation in Japan proper. The notorious "Religious Bodies Law" of Japan, which became effective April 1, 1940, nullifies religious liberty and gives the Japanese government totalitarian control over the Church. Persons who preach the Gospel or teach religion contrary to government orders may, according to Article 26 of the law, be imprisoned for six months or fined 500 Yen. That the Japanese government should enact such a law is not surprising; it is just what we should expect from a pagan, totalitarian government. But the amazing thing is that the organized churches of Japan, apparently without exception, accepted the law and came under its provisions by applying for registration as officially licensed churches. In doing so, they surrendered religious liberty with which Christ had made them free, and accepted in exchange a very limited Erastian toleration. That organized Christianity in Japan accepted the conditions of the "Religious Bodies Law," apparently without even a protest, is sad beyond words. It would have been infinitely better to refuse compliance and suffer persecution—to go forth to Christ without the camp, bearing His reproach, and if need be, to worship God in deserts and mountains, and in dens and caves of the earth, as the Covenanters of Scotland did during the "Killing Time," when they spurned the proffered royal "indulgences" and cherished their freedom by worshipping in forests and fields.

Nor did the Foreign Mission Boards of the larger American denominations break off relations with the Japanese churches when the latter applied for registration under the "Religious Bodies Law." On the contrary, they continued their fellowship and cooperation just as if nothing had happened, regardless of the fact that to all intents and purposes Caesar had supplanted Christ as Head of the Church in Japan. Dr. Mackay's article is silent concerning this whole question, although by action of Synod this was one of the matters on which the Foreign Missions Conference and the larger mission boards were to be asked to commit themselves. (Minutes of Synod, 1943, pages 35, 36, items 1, 2 and 3.)

## DO CHURCHES BECOME APOSTATE?

Dr. Mackay and the Presbyterian Board deprecate the application of the term "apostate" to Christians who attend the Shrine ceremonies. Now if the Presbyterian Church of Korea did not become apostate when it adopted the resolution of September 1939, it is hard to see how any church could ever become apostate. But let us see what the Word of God says about apostasy. Our Lord commended the Church of Ephesus in

these words: "I know . . . how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars" (Rev. 2:2). The same chapter tells of a gorup which claimed to be God's servants, but the Lord rejects their claim as blasphemy and declares them to be *the synagague of Satan* (Rev. 2:9).

Dr. Mackay, representing the Presbyterian Board of Foreign Missions, takes the stand that the Shinto ceremonies are morally wrong and that no person under that Board's authority ought to participate in obeisance before a shrine. At the same time the Presbyterian Board refuses to pass judgment on churches that have taken action favoring obeisance at the shrines. To quote Dr. Mackay's article:

In making its own position perfectly plain, the Board, however, resolutely refuses to indict other Christian bodies in Chosen or in other parts of the world who, with equal conscientiousness and concern, may have come to a different conclusion from that to which the Board has come on the significance of attendance at the Shrines. The Board would especially deprecate the application of the term "apostate" to those who, through coercion or in good faith, attend the Shrine ceremonies. To their own Master they stand or fall. It is only God Himself who has a right to pronounce the word of judgment.

Dr. Mackay and the Presbyterian Board admit that the Shrine ceremonies are sinful, yet they refuse to break off relations with the Presbyterian Church of Korea, which by a formal act has authoritatively sanctioned participation in the ceremonies. The Presbyterian Board intends to continue fellowship and cooperation with the Presbyterian Church of Korea. But let us consider what the Word of God commands with respect to such a situation:

Now we command you, brethren, in the name of our Lord Jesus Christ that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us (II Thess. 3:6).

Of course the Presbyterian Church of Korea is responsible to God alone for its decision on the Shrine question. But the Presbyterian Board of Foreign Missions is also responsible to God for its decision on continuing to cooperate with a church that sanctions obeisance at Shinto shrines. The Presbyterian Board objects to passing judgment on the official decisions of the Presbyterian Church of Korea or of other bodies that may have sanctioned participation in Shinto rites. But if we may not decide whether or not the Korean Presbyterian Church was unfaithful to Christ in its decision of September 1939, then how can we possibly obey the command of II Thess. 3:6 to withdraw from every brother that walketh disorderly? Before we can decide to withdraw, we must decide that he is walking disorderly, that is, we must pass judgment on his conduct.

Dr. Mackay alludes to Romans 14:4 ("To his own master he standeth or falleth") and applies this to those who have sanctioned obeisance at Shinto shrines. But we should note that the context does not justify this use of that text. In Romans 14 Paul is discussing the question of things which are indifferent in themselves, that is, neither right nor wrong in themselves, such as

eating certain foods and observing certain days. The Apostle teaches that we are not to judge our brethren in such matters, for they have their own freedom of conscience before God. But the question of obeisance at Shinto shrines is not indifferent in itself. Such obeisance is inherently sinful and contrary to God's moral law as summarized in the Ten Commandments.

Of course it is only God Himself who has a right to pronounce judgment concerning the eternal salvation of any person, for only God can see what is in a person's heart. Assuredly we should avoid making categorical pronouncements about the eternal salvation of Korean Christians who have worshiped at the Shinto shrines. But that is not the issue. We are dealing with the official actions of a judicatory of the visible church. When the highest court of a denomination authoritatively decides to sanction obeisance at Shinto shrines, and publishes this decision to the world as its official acton, then Christian people have not only the right, but the solemn duty, to examine the action taken in the light of the Word of God and to decide whether or not it involves unfaithfulness to God, or even apostasy from the Christianity of the Scriptures. The Word of God teaches that there is such a thing as churches becoming apostate. And when that terrible thing takes place, we should not shrink from our duty of calling it by its right name, and withdrawing from those who are guilty of it. Our God is a consuming fire; he is a jealous God and will not overlook the sin of having other gods.

(In another article Mr. Vos will discuss "What is the Remedy?" and "What About the Persecuted?")

## Pass it on

B. A. DRY

The following is one more link in the chain of evidence which indicates that our government has made an "unconditional surrender" to the liquor interests, quoted from *Christian Layman's Information Service*, August 30, 1943.

"Some time ago we reported to you on the official ban of hard liquor in Army camps, a clamp-down which came military regulations by the liquor trust. We recently from headquarters to check the alarming defiance of received word from a correspondent who reports interesting observations from an Army Air Corps center where evasion of the law is common practice.

"To quote: 'Although no hard liquor is served over the bar, they have built in little lockers on the opposite wall having name plates, number and little locks. An officer who desires a drink may get his necessary cocktail or mixer at the bar and then take from his private locker any kind of liquor he chooses to keep on hand.'

"In other words, the law—as our correspondent observes—was evidently meant to pacify the demands of Christian parents whose protests had aroused headquarters to action, but that having been done, *full assistance* is given in providing the accommodations (lockers, etc.) for the maintenance of the hard liquor consumption which is always made easily and invitingly accessible around military centers.

(Continued on page 313)

## THE SHRINE QUESTION AS HANDLED BY THE PRESBYTERIAN CHURCH SOUTH

*(The following letter was received from the Board of the Presbyterian Church in the United States in reply to the action of our Synod asking the Boards to go on record on the question of participation in Shinto Shrine worship.)*

Dear Dr. Wilson:

I need not tell you that I was greatly interested in your letter of July 24 with which you enclosed a copy of the resolutions adopted by the Synod of the Reformed Presbyterian Church in North America at Winona Lake on June 5 on the subject of the Shrine Issue in Korea and Manchuria and the general policies of the Japanese Government respecting religious freedom.

Our Board has had to face this whole issue with great realism. It became acute with us back in 1936 and 1937. As a result of much study of the whole issue and the firm conviction that the shrines were definitely idolatrous in their character, we found it necessary in the fall of 1937 to close out our entire educational work in Korea including some one hundred and twenty-five schools.

The various actions taken by our Board in connection with this matter are quite numerous and would, I fear, constitute a volume of matter rather too tedious for all except those who might be doing research along this line. I shall try, however, to outline as briefly as possible some of the more important steps:

1. In December, 1936, the pressure of the Japanese Government upon our schools in Korea having become quite severe, our Board took the following action:

Several communications from Korea since the September meeting of the Committee reveal the extremely critical circumstances surrounding our educational work in that country. It has become apparent that the authorities are firmly determined that the students in our mission schools must be required to attend the shrine ceremonies on stated occasions. The officials have shown that they are not disposed any longer to allow any exceptions, and during the past few months a steady campaign of espionage, threat, and intimidation has been carried on against our missionaries, our schools and their students. At a meeting of the Ad-Interim Committee of the Korea Mission held in Chunju on November 4 formal action was taken toward the withdrawal of our Mission from the field of secular education. It is the feeling of the Mission that the time has come when it is no longer possible to carry on their work in this realm without compromise of Christian principles.

We recommend that while deeply regretting the necessity of relinquishing this form of work so vital to our missionary program, we commend our Korea Mission for the stand that has been taken and assure the Mission of our wholehearted concurrence and approval, and of our fervent prayers that God may be with them richly in these times of trouble and perplexity.

In spite of the action recorded in the previous paragraph, our Korea Mission ran into difficulties, the government taking the view that we did not have the right or authority to close out our educational work in Korea.

3. The situation became progressively acute

and in January, 1937, at the urgent request of our Korean Mission, our Board voted to send our Executive Secretary to that field to deal with the shrine situation as it was effecting our schools, and conferred upon him full power of attorney to act with the authority of the Board in such a way as the circumstances might require. I am enclosing herewith a full copy of the report made by the Executive Secretary on his return to the United States in April, 1937. The *policy* will be found set forth in thirteen articles appended to the end of the Executive Secretary's report.

4. This action concerning our schools in Korea was recognized, ratified, and approved by the General Assembly of our Church at its 1937 meeting held in Montreat, North Carolina. The action of our General Assembly was as follows:

Your committee has heard with intense interest of the crisis with which we have been confronted in our educational work in Korea. In response to repeated and earnest requests from our Korean Mission the Executive Committee of Foreign Missions sent its Executive Secretary to the Far East to deal with this problem. The question involved the apparently imminent necessity of closing our Korean schools on account of the imposition by the Government of school requirements which included participation in idolatrous ceremonies at the Shinto shrines. After weeks of conferences with missionaries on the field, groups of Koreans (Christian and non-Christian), and with the officials of the Government, it was decided by our Executive Secretary (acting in the name of the Executive Committee with full power of attorney) to withdraw from the field of secular education in that country.

Our mission schools are eager to promote true patriotism and are loath to refuse obedience to any order of the Government, but they are embarrassed by the religious meaning that attaches to the shrines and are unwilling to continue longer at the price of compromise. We therefore recommended that the General Assembly give its heartfelt endorsement to this action of our Executive Committee, and commend them for the strong stand they have taken on this matter of vital Christian principle.

5. Similar issues have risen, of course, in Japan proper and our Board has consistently taken the position that shrine attendance is not compatible with Christianity and that all our work, whether in Japan or Korea or elsewhere in the Far East, must be entirely free from any recognition of the Shinto Shrines or attendance at them. When the issue became acute at the Golden Castle College at Nagoya, Japan, where we had been cooperating with the Japanese Presbyterian Church in educational work, our Board took the following action:

We have canvassed the whole question with thoroughness and have considered the evidence brought to us from various sources and authorities, both Japanese and foreign; we have had access to the works of the greatest scholars, and we have been unable to escape the conviction that the whole shrine system in its essential premises is in contradiction to the initial commandments of the Christian faith, and to an undivided allegiance to the one living and true God.

We have pondered the consequences of this position, and are conscious of the fact that serious repercussions

may follow, but we feel that in confident trust in God we must leave these things in His hands. It is our clear duty to obey what we firmly believe to be His leading. We therefore express to the members of our Japan Mission our decision that we must stand by our previous action, and hereby request those members of the Mission that are now connected with the Golden Castle College to withdraw from all official connection with the school. Only thus do we feel that we can make clear to the whole world our witnesses, Christian and non-Christian, our unwillingness to be identified with an institution which under the Christian name has officially committed itself to shrine attendance.

We know the heartache and the pain that this action will bring to some and for this we cannot but express our regrets with full sincerity of heart. It is our prayer that God may grant grace and strength to those upon whom this decision falls with the greatest weight of disappointment. We would appeal to your loyalty to the Church that sent you as missionaries to Japan, that in this day when she is striving to make her testimony known for righteousness in all the world, that testimony might not be subject to an open rebuke by any missionary of our own Church, but that it may be strengthened by the unqualified commitment of every member of the Mission to a Christian program for the East that will break clean

from every semblance of idolatry. And with this in view we pray that the God of all grace may give you strength and wisdom and faith to meet the tests of this day of great spiritual challenge.

These samples, Dr. Wilson, will be sufficient to give you a clear enough picture, I hope, of the point of view of our Board and of our Assembly. It gives us great comfort and strength to realize that your Board and Church have now declared themselves on this issue. Sometimes we have felt painfully alone as we have sought in the Foreign Missions Conference to awaken some realization of the seriousness of the Shinto problem and the desperately ominous bearing that it had on our whole Christian work in the Far East. Too often, it has seemed to us, most of the larger denominations have been disposed to rationalize the issue, to discover some casuistry by which shrine attendance could be condoned, or at best to take a mildly disapproving attitude that did not issue in any definite action.

We are with you to the fullest degree in the position your Board and Synod have taken and you can count on us for whole-hearted support.

With kindest regards and good wishes, I am,

Sincerely,

C. DARBY FULTON

## A South China Letter

Takhing, West River  
August 16, 1943

Dear Friends:

When one has a husband to look after, a house to see to, a garden where much needed vegetables must be grown, a little school work, etc., etc., then letters seem to get relegated to a back place. A letter to *The Witness* is long overdue, so I must get one off this week. I wonder if this one ought to contain a Christmas greeting, for letters are taking more than three months to get to us now.

We surely are praising God for the funds which have been sent to us, and although we have not yet received a letter telling what these funds are for, we are using them as needs arise, and trust that letters will soon come telling us just who and what they are for. Still no news from the Synod meetings either. One letter came yesterday dated June 3 so we are hoping that Synod news will be along ere many days are past.

We all very much enjoyed the letters which came from several Women's Missionary Societies, when several women wrote small notes and all were enclosed together. These gave us news and little personal touches which cheered us and helped us in our work. We hope others will follow suit. At one of your meetings, let someone provide some thin paper, call for silence for ten minutes and there you will have a little sheaf of notes to send to us. Don't forget what it says in Proverbs 25:25, in these days when letters are somewhat scarce out here. Maybe you will say that verse works both ways. Well, I will try and remember the verse too. I had no letters from my home for twenty months and when one came last week, was it like a cool drink in a thirsty land! I should think so!

Our Presbytery meetings are over and I asked the Rev. J. C. Mitchel to write about them. Will enclose his report. There were special meetings held during Presbytery week, and these were conducted by Pastor Ching of the Swedish American Mission. He brought some very fine messages, messages suited to these times of stress and strain in daily living. One thing he said, which seems to have been a very necessary bit of advice was:

"We seem to be getting more anxious about our daily bread than we are about our Spiritual condition. Never forget that the feeding of our souls comes first and when we are in close communion with our Lord, then 'these things' are provided for us and we do not need to be anxious about our salaries, or what we shall eat and drink." And that reminds me of a sentence in a letter from a C.I.M. friend: "There is little doubt that if the soul is prospering the needs of the body do not claim the same measure of attention."

Pastor Ching has been through some hard times in Canton and knows what it is to depend on the Lord for his daily needs and to have them supplied. We trust his messages will not soon be forgotten.

We ask your earnest prayers for this field. We need a true revival by the Spirit of God in our midst, and we ourselves need to know more how to reflect the Lord Jesus in our lives. I Cor. 4:6 in Way's translation says, "For it is God who says 'Out of darkness light shall flame who has kindled a flame in my heart, to make me a world's beacon of the knowledge of the glory of God as revealed in the face of Jesus. A treasure of price is this message; yet I bear it in a frail vessel of clay-ware, so proving that not from me, but from God is derived its all-prevailing efficacy.'"



# The Shrine Question

(Concluded from October 27)  
(A Review of Dr. Mackay's Article)

## WHAT IS THE REMEDY?

In discussing "the spiritual issue," Dr. Mackay quotes the action of the Presbyterian Board recommending that the Chosen Mission and others arrange "retreats" so that "in the presence of God and listening to His voice, misunderstandings may be overcome, secret sins be dealt with in the light of His countenance, and new plans be inspired by the Holy Spirit for the conduct of the missionary enterprise throughout the world . . ." This, apparently, represents the Presbyterian Board's idea of a remedy for the spiritual situation faced by its missionaries in Korea in the autumn of 1940. But the remedy was not only inadequate; it was fundamentally wrong and could not cure the disease, as the following considerations will show.

First, as Dr. Mackay points out, there were "conflicting counsels upon the Shrine issue in both the Chosen Mission and the national church." But differences between those who oppose participation in Shinto ceremonies and those who sanction such participation are not mere "misunderstandings." They are the clash of irreconcilable views of faith and duty. Between monotheism and polytheism there can be no middle ground, but only a chasm. A church which authoritatively sanctions obeisance at the shrines of a pagan faith is lapsing into polytheism. The churches of Korea and Japan stand today where Israel stood in the days of Ahab and Elijah, when God's word came to the people at Mount Carmel: "How long halt ye between two opinions? If the Lord is God, follow him: but if Baal, then follow him" (I Kings 18:21). What is needed today on the part of the Korean and Japanese churches and the Mission Boards that cooperate with them is not an attempt to resolve "misunderstandings," but a clear cut, definite decision between two irreconcilable concepts of faith and duty.

Second, it is useless to try to listen to God's voice when the clear word of Scripture, which is really God's voice, is disregarded. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20). God has spoken once for all on the subject of idolatry. What is needed is to hear and heed that voice which spoke from Sinai; those who evade that revelation of God's will by cooperating with a church which sanctions obeisance at the shrines of a pagan system, need look for no other.

Third, dealing with secret sins of missionaries or others cannot alter the situation in Korea, for the great wrong done there that needs correction was not secret but *open*. It was published to all the world. Of course secret sins should be dealt with as occasion may require. But the act of the Presbyterian Church of Korea in sanctioning obeisance at the shrines was an open act, the act of the denomination, expressed through its highest court, the General Assembly. And the decision of

the Chosen Mission of the Presbyterian Board to continue fellowship and cooperation with the Korean Presbyterian Church, after the latter had sanctioned obeisance, was also an open act. It is this situation which ought to be faced and dealt with according to the written word of God; and unless it is, no amount of dealing with secret sins by missionaries or others will alter the basic facts of the situation.

Fourth, it is vain to hope that "new plans" will "be inspired by the Holy Spirit," so long as the commands of Scripture inspired by the Holy Spirit are not obeyed. God's Word commands us to withdraw from every brother that walketh disorderly. That is an old plan and assuredly it is inspired by the Holy Spirit. As long as that is disregarded there need be no expectation of divine guidance and blessing. The Presbyterian Church of Korea has authoritatively sanctioned obeisance at Shinto shrines. *Is that disorderly walking, or is it not?* The Presbyterian Board of Foreign Missions wants to evade that question. On the one hand, the Board says that obeisance at Shinto shrines is wrong. On the other hand, the Board refuses to regard as unfaithful, or apostate, churches that have sanctioned obeisance at Shinto shrines.

While insisting that obeisance at the shrines is wrong, the Board commends its missionaries in Korea for their decision to continue fellowship and cooperation with a church which not only performs obeisance but defends it as right. In short, while insisting that obeisance at Shinto shrines is wrong, the Presbyterian Board of Foreign Missions insists with equal emphasis that it is *not enough of a wrong to warrant separation* from those who practice and defend such obeisance. And the determination of the Presbyterian Board to continue fellowship and cooperation with churches which sanction obeisance at Shinto shrines speaks much louder than the Board's affirmation that obeisance at the shrines is wrong.

## WHAT ABOUT THE PERSECUTED?

God's Word commands us to "remember them that are in bonds, as bound with them" (Heb. 13:3). In Germany Pastor Martin Niemoeller is languishing in a concentration camp because he would not compromise with the Nazis in religion. Christian people throughout the world sympathize with Niemoeller because he is suffering persecution for Christ's sake. That very sympathy is a judgment of the persecuting power and of those who have compromised with it. It is said that the Nazis once sent a compromising pastor to visit Niemoeller in prison. This pastor said, "Brother, why are you in prison?" to which Niemoeller replied simply, "Brother, why are you *not* in prison?" If we regard churches that have compromised with the gross evils of our day as faithful to the Lord, we do an injustice to men like Niemoeller who are suffering because they would not compromise. By implication we classify such men as misguided fanatics.

There are Christians in Korea who have suffered and are suffering because they will not compromise with the Shinto system. Some of these people are languishing in Japanese prisons; among them are former members of the Presbyterian Church of Korea. The Japanese police can say to them: "You are in prison, not only for violating the law of the government, but because you disobeyed your own church. Your church voted that obeisance at Shinto shrines 'should be performed as a matter of first importance.' You are not even a good Christian, because you disobey your own church."

When the Presbyterian Foreign Board refuses to pass judgment on the Presbyterian Church of Korea, where does that place the poor Korean Christians who are in prison for conscience' sake? If the church that sanctioned obeisance at Shinto shrines must be regarded as faithful to the Lord, what can be said about the Christians who are suffering because, in loyalty to Christ, they refused to perform obeisance? Can we remember them that are in bonds, as bound with them, if we regard those who helped to bind them as faithful to the Lord?

It is not merely a case of the church in Korea suffering persecution at the hands of the government. That was the situation before the General Assembly of September 1939. But the action of that Assembly changed the whole picture by reversing the church's testimony on the shrine question. The church had been opposed to obeisance at the shrines; now it sanctioned and favored obeisance. Today it is a case of the government and the Presbyterian Church of Korea working together to persecute the minority of Korean Presbyterians who have refused all compromises with the abominations of Shinto idolatry. Church and government have joined hands against this poor, afflicted remnant of faithful believers who are the real witnesses of Jesus Christ in Korea today. How can we give our whole hearted sympathy to these saints of God if we regard the church which has turned against them as faithful to the Lord and worthy of fellowship and cooperation?

Formerly the various Christian churches of Korea and Manchuria stood shoulder to shoulder against any compromise with the Shinto system. There was a solidarity and a unity in the Christian witness against the shrine ceremonies. This solidarity greatly strengthened the Christian cause against the encroaching power of the Japanese government. Then in 1939 the Korean Presbyterian Church, which had justly been regarded as the outstanding church of the Far East, made a separate peace with the common enemy. No man liveth unto himself, and the fact that the Korean Presbyterian Church had reversed its position on the Shrine question brought the smaller and weaker Christian bodies of Manchuria into deadly peril. The strongest part of the ramparts had crumbled before the Japanese assault. The inevitable result was that the hosts of Amaterasu-Omikami, the sun goddess, attacked the lesser defenses with greatly increased pressure. May God in His fatherly compassion

and lovingkindness keep our Covenanter brethren in Manchuria from being tempted more than they can bear, and give them special grace to maintain a faithful testimony for their Lord.

Dear Editor:

In my article entitled "The Shrine Question" in *The Covenanter Witness* for October 27, a change has been made from the wording of my manuscript which materially affects the meaning and is likely to give rise to misunderstandings.

In the first paragraph of the article I mentioned "the Board of Foreign Missions of the Presbyterian Church in the U.S.A." This is the official designation of the Northern Presbyterian Church.

As the article appears in *The Witness*, the above has been changed to read: "the Board of Foreign Missions of the Presbyterian Church in the United States." It so happens that this is the official designation of the Southern Presbyterian Church, in distinction from the Northern Church which uses "U.S.A." or "United States of America" in its official name.

Since an article on the attitude of the Southern Presbyterian Church appears in the same issue of *The Witness*, I am afraid that readers will be likely to confuse the two denominations and especially to assume that my article deals with the Southern Church, which is not the case.

Very sincerely yours,

J. G. Vos

In February, 1941, the Board of Missions and Church Extension of The Methodist Church recalled all its missionaries serving in Japan, Korea, Manchuria, and many in Occupied China. This drastic action, unprecedented in the history of the Church, has since been justified by political events. Perhaps its most unfortunate effect has been the impression made upon the Church to the effect that all missionary effort had ceased. As a matter of fact, nothing could be farther from the truth.

\*\*\*Miss Lillian McCracken, returned missionary from Manchuria, spoke at the annual Thank-offering in service of the Women's Missionary Society of our Slippery Rock, Pennsylvania congregation the night of offering service of the Women's Missionary Society of the Presbyterian Church in New Galilee the morning of November 14.

We realize, too, that these experiences of ours are a result of His love and mercy which you of the Church at home are constantly calling down upon us. Your prayers have not been in vain because "He is faithful who has promised." And as the surveyor looks back only to get his bearings that he may go forward in a direct line, so we in reviewing our experiences and mentioning His abundant blessings, turn our eyes to the future with the firm conviction that the instrument upon which we rely will never fail us and that our course will ever be in the direct path of His everlasting mercy and love. For His work and for health and strength to perform a portion of it, for all His blessings both physical and spiritual, we give Him thanks. With the vision of a greater

# That Shrine Question Again

*(The following statement was received from the Rev. Charles W. Inglehart, Acting Associate Secretary of the Board of Foreign Missions of the Methodist Church.)*

(Statement from the Executive Committee of the Board of Foreign Missions, M. E. Church, June 17, 1937.)

There are three common practices in Japanese schools that have caused great perplexity to Christian leaders. The question has been raised again and again as to whether Christians can conscientiously take part in them. The practices are: bowing to the Emperor's portrait, the ceremonial reading of the Imperial rescript on Education, and attendance upon the ceremonies performed at Shinto shrines on certain anniversaries and holidays.

Inevitably there arises the question, can a Christian take part in ceremonies which seem to countenance these beliefs without doing violence to his own faith and conscience? For the most part, missionaries in Japan and Japanese Christians hold it is right and proper for Christian students and teachers to observe these customs where required to do so by the responsible authorities of the Government.

To understand how they are able to hold this view, certain facts of history need to be kept in mind. The Japanese Christians know that the men of the Meiji Restoration who devised the cult of National Shinto and incorporated these practices into the educational system of the country were not theologically-minded men. They were self-confessed agnostics and nationalists and atheists. This seems to be true also of many present-day officials who require the observance of these practices. This makes it easier to accept their official division of the shrines into two classes, civil and religious, and their declaration that the ceremonies required at the civil shrines are not religious but civil rites designed to express respect for national heroes and to cultivate loyalty and patriotism.

Christian leaders in Japan see also quite clearly the difficulties that would be involved in a refusal to observe these practices which are regarded as expression of loyalty and patriotism. Japanese Christians are loyal to their country. To refuse to take part would be to brand themselves with a false label. It would also be an invitation to the authorities to put a ban upon the entire Christian movement.

At a meeting of the National Christian Council in Tokyo last November, there was a lengthy discussion of the Shrine question which led to the following consensus of opinion:

"1. Christians should recognize the national character and value of these shrines and as loyal citizens should pay homage to those whose memories are enshrined there.

"2. Christians should accept the government's interpretation that these shrines are not religious and should help to make that interpretation known and understood in their own circles and among the people at large.

"3. Christians should press for the elimination of any religious features connected with these shrines and their ceremonies.

"4. Christians should help all concerned to an understanding of the difference between the obeisance paid at these shrines to the nation's notables and the worship of God."

## THE SITUATION IN KOREA

With the extension of Japanese sovereignty over Korea and the introduction of the Japanese educational system, the Korean Christians were confronted with the same problem that Japanese Christians had already faced. But in Korea the question was aggravated by the fact that patriotic Koreans were reluctant to participate in the civil rite regardless of the religious implications.

In 1924 the famous Chosen Shrine was dedicated in Seoul, Korea. At that time the Governor General, Baron Saito, whose wife was a Christian and who was himself friendly toward Christian Missions, issued a public statement explaining that it was a civil and not a religious shrine.

Here follows lengthy quotations from various Japanese officials:

You are aware that Jinja (Shrines), are dedicated to the memory of the ancestors of the people of the country who have contributed distinguished services to the nation, and are therefore public institutions affording the people of the nation facilities to show their veneration for such ancestors and to hold their meritorious services in memory forever. Therefore, the respect shown at Jinja and religious worship are differentiated by law, and the act of obeisance at Jinja is simply and purely venerating ancestors.

The requirement that school pupils make obeisance at Jinja for this reason is not forcing religion on them nor is it encroaching upon the Freedom for Belief of the people.

At that time the Christian schools in Korea's capital, upon the order of the authorities, attended the ceremonies.

Twelve years later, in 1935, the Japanese officials in Korea began to lay more stress on the observances at the shrines. The Educational Director of the Government-General issued a statement to call Christian educators from which the following paragraphs are quoted:

Jinja (Shrines) are dedicated to the Memory of our Imperial Ancestors and to ancestors of the people who have contributed distinguished services to the nation, and are public institutions through which the people of the nation display the sincerity of their veneration. Jinja and religion are distinctly separated by our national law.

Freedom of Belief is assured by our Constitution. It is unnecessary to repeat that neither the South Heian Provincial Government nor the Government-General of Chosen, has the slightest intention of attempting to interfere with the propagation of Christianity or with the religious faith of the Christian adherents.

The Government-General of Chosen and the South Heian Provincial authorities express their hearty appreciation of the past great accomplishments of Christianity contributing to development and culture in that district, and at the same time as in the past, they are ever ready

to protect the religious freedom guaranteed by our Constitution.

In the January 24, 1936 issue of the semi-official Seoul Press, there appeared an article by the editor which said:

The whole trouble seems to me to hinge on the single word "worship." It was certainly right for the missionaries from the standpoint of their belief to refuse to allow their students to worship at Shinto shrines. But they are mistaken if they *think* that when a Japanese uncovers his head and respectfully bows before a Shinto shrine, he is worshipping a divine being. There may be many ignorant Japanese people who really worship at Shinto shrines, but well-educated and intelligent Japanese do nothing of the kind when they stand before these sacred edifices. Such Japanese see in their mind's eye the spirits of their ancestors, departed great and virtuous men and women, noble patriots and so forth enshrined therein, and filled with a sense of admiration and gratitude, cannot but take off their hats, bow or kneel before them in token of respect they wish to pay. I believe no true American will stand with his head covered or without showing any sign of respect before the tomb of George Washington at Mount Vernon. I also believe no patriot American will refuse to bow before the grave of the unknown soldier at Arlington.

On January 29, 1936, Hon. T. H. Yun, Dr. J. S. Ryang, General Superintendent of the Korean Methodist Church, and seven other leading Christians, both Presbyterian and Methodist, went on invitation to the Educational Department of the Government-General. On that occasion, Mr. Watanabe, head of the Educational Department, declared:

1. Attendance upon the shrine is not religious but a Government ceremony. It is not an act of worship, but is the paying of the highest respect to ancestors.

2. The Educational system has the object of training loyal subjects as well as giving them knowledge. Therefore, school teachers and pupils must make obeisance at the shrines. The attendance of others is a voluntary act and not required.

Although the problem is one of the Japan Methodist Church and the Korean Methodist Church to solve, your Secretaries have been mindful of its importance. We have made inquiry through General Superintendent J. S. Ryang and other Korean leaders. We have conferred with missionaries on furlough and with Korean visitors in America. We have written to all Methodist missionaries in Korea and to some in Japan. We have also consulted with church leaders of the Methodist Episcopal Church, South, and with Bishop James C. Baker, who has recently returned from an official visit to Japan and Korea.

These, *without exception*, have taken the stand that Methodism should continue to furnish Christian education to the young people of Japan and Korea.

Their position, briefly stated, is as follows:

1. To accept at face value the Government declaration that these observances are patriotic and non-religious.
2. To teach this to our students and church members, helping to educate them as to the distinction between Religious Shinto and State Shinto.
3. To embrace thus the opportunity of teaching

Bible and of having our students in daily chapel services, instead of closing the schools, thus forcing Christian youth to get its education in governmental schools where all students must attend the Shrine ceremonies and who, in such schools, secure no training in Bible or Christian worship.

4. To live Jesus Christ before and among our pupils so that our teaching will have dynamic.
5. And if the day ever comes when some ultra-radical government forbids Christian teaching and work, to face that issue according to conscience and with fearlessness.

In January of this year there was held in Nashville, Tennessee, the annual meeting of the Methodist Joint Committee. This body is composed of secretaries and Board members from the Board of Missions of the Methodist Episcopal Church, South, and from the Woman's Foreign Missionary Society and the Board of Foreign Missions of our own denomination.

After careful consideration the following resolution was adopted:

Having reviewed the educational situation in Korea and being fully aware of the grave difficulties Christian education faces in that country, the Joint Committee records its confidence in the Methodist missionaries and nationals, and its appreciation of the consecration and vision with which they have met the government education requirements. We assure them of the prayerful sympathy and support of the Joint Committee in their efforts to keep clear and strong the Christian witness in the Korean Church schools. We agree with the position of the Japan Christian Council for the present that "Christians should accept the Government's interpretation known and understood in their own circles and among the people at large."

#### IT WAS VOTED:

(a) We agree in principle with the stand taken by the leaders of the Japan Methodist Church and the Korean Methodist Church and by the Methodist missionaries cooperating with these churches.

(b) We express conviction that Christian strategy demands the strengthening of church schools in Japan and Korea at this time of testing and opportunity and we refer this statement of conviction to the Annual Meeting of the Board.

#### WHY I SUPPORT MY CHURCH

"For my own sake as well as for the world's sake I support my church. She is my spiritual mother and with the dew of her baptism on my brow, she received me into her arms in infancy. She taught me my prayers and led my feet into the pleasant paths of the Book of God. She purifies my purposes and prepares me for living. She urges me to do justly, love mercy, and walk humbly with God. When I stumble, she steadies me; when I suffer she visits me with her consolations; when I sorrow, she has the only word that comforts me! and when I go down through the valley of the shadow of death she will light my way home."—*Anon.*

The human idea of atonement and forgiveness is that men must sacrifice their best possessions to avert the wrath of God. But divine atonement is clearly declared to be that God so loved the world as to give His best to save sinners.—*George Hanson.*

## Further Light on the Shrine Question

(The excerpts below are from a letter and an article in the "Westminster Theological Journal" by the Rev. J. G. Vos. Through the forbearance of the Editor we have been given space in the last five missionary numbers for the presentation of this subject from various angles. This has been an interesting, informing, and we trust profitable presentation of a situation that tries men's souls and tests them as by fire. This is not a question on which there is a difference of opinion within our own church. In theory we are all against participation in Shinto Shrine worship. What we would do if we were actually put to the test and had to choose between submission or torture is another question. The real issue in our church seems to be whether our Board should continue to co-operate with the Presbyterian, Methodist, and other Boards that have not broken relations with churches participating in Shinto Shrine ceremonies in the Japanese empire.—W. McC.)

"I have read the article ('That Shrine Question Again') with interest, and if I understand the position taken, it differs from that of the Northern Presbyterian Board in that it justifies participation in the Shinto ceremonies on the ground that the Japanese Government has affirmed these rites to be non-religious in character. Dr. Mackay and the Presbyterian Board, you will recall, held that the rites are idolatrous and sinful, but justified the continuance of fellowship with persons who participate in the rites."

"The claim of the Japanese Government that State Shinto is non-religious is well known, and of course must be taken in its context, that is, along with other statements made by the same authorities about the same matter. As the enclosed material shows, these Japanese officials do not hesitate to say that State Shinto is 'absolute as the way of the gods' and 'above religion.' This is stated in an official document of the Japanese government. (Interpretation of the Religious Bodies Law," 9th edition, Tokyo, 1940, page 25.)

"The early Christians, suffering persecution under the Roman Empire, refused to honor the image of Caesar or lay a grain of incense on the

altar before it. The issue in Japan, Korea, and Manchuria today is parallel to that. In both cases the government demanded a pledge of civil loyalty and in both cases the particular pledge demanded partook of the nature of polytheistic worship. If I have correctly grasped the position of the Methodist Board, its principles would have saved the Early Church from persecution by the Roman Empire, and made the death of the martyrs unnecessary."

"On the basis of the Government's assertion that the rites of State Shinto are non-religious, almost all the branches of the Christian Church throughout the Japanese empire have capitulated on the question of participation in these rites . . ."

"Although both the State and most branches of the church seem to regard the matter as a closed question, it is necessary to assert that the Government's claim that the rites of State Shinto are non-religious in character cannot be accepted. In the first place, the obvious nature of the rites themselves contradict this claim. The fact that the magistrate may, by a stroke of official legerdemain, declare that ceremonies which include priesthood and altar, sacrifices and prayers, possess no religious significance, does not alter the situation in the slightest; it is not what the magistrate says about such ceremonies, but what they plainly are in themselves, that constitutes their inherent immorality and incompatibility with Christian practice. To say that the cult of the sun goddess Amaterasu Omikami has nothing to do with religion does not make it right for the Lord's people to participate in the worship of the sun goddess; it only means that the sin of dishonesty is added to that of idolatry. The pity is that so many are deceived by such palpable conceits, which must result in dreadful injury to their own consciences in the end.

"In the second place, the claim that these rites are non-religious in character is contradicted by the common profession of the Japanese Government and people as shown, for example, in the descriptions of these ceremonies which appear continually in the strictly censored Japanese press."

The following may be cited as an example:

*State Shinto as Regarded by Japanese Authorities*

"For the second time since the outbreak of the current Sino-Japanese hostilities, the entire Japanese nation on April 25 observed a special national holiday in memory of the valiant dead who have fallen on the field of battle in the cause of Far Eastern peace and order. Divine Shinto rites marked by the utmost solemnity were initiated on the night of the 23rd for the enshrining at the Yasukuni Shrine of the souls of 10,389 fallen heroes, who by their supreme sacrifice have for eternity become the guardian gods of the Yamato race. The sober ritual commenced with what is known as the ceremony for beckoning the spirits of the dead back to this mundane world. . . .

"At the signal of the shrieking of sirens, at the precise hour of the arrival of His Majesty at the Yasukuni Shrine, thousands of citizens of Dairen, Port Arthur, Hsinking, Mukden and other centres in Manchuria bowed in worship before the War Monuments to offer a minute's silent prayer to the spirits of our national heroes. Gratitude is hardly the word to describe the deep emotion which every loyal Japanese feels as he stands in venerable posture before these monuments. The feeling is a mixture of genuine thankfulness, reverence, and worship.

"His Majesty's gracious and considerate act in honoring the Yasukuni Shrine rites with his personal attendance reminds us again of the virtue and strength of our national policy, which lies in the unity of the Throne and the nation. In no other country do we find a national polity even remotely resembling our own. The Emperor of Japan is infinitely greater than a Sovereign under a constitutional monarchy. His Majesty's relationship to the nation is not merely that of ruler and subject, but of father and child, with all the connotations which this special relationship implies. His Majesty's person, moreover, is invested with divine qualities, as the direct descendant of the Sun Goddess, the ancestor of the Yamato race. In His august person we find represented the virtues and noble aspirations of the Japanese nation."

"In the face of repeated appearance of such statements in the Japanese censored press, the Government's assurance that these rites have no religious significance is simply unconvincing. The claim by those zealots who say that State Shinto is not a religion but a super-religion only increases, rather than diminishes, the difficulties, for Christianity admits of no super-religion above itself. It is absolute, final and exclusive, or else not Christianity."

"Furthermore, patriotism in a professedly pagan, emperor-worshipping state is a very different thing from patriotism in Britain or America. We may accept as sound the principle that the citizen owes civil allegiance to his country, but when we seek to apply this principle in the Far East today we immediately encounter difficulties. It is doubtless the duty of subjects to 'honor the king' (I Peter 2:17), but this means to honor the king as king, that is, as the supreme civil magistrate of the nation. Suppose that the king claims to be divine, is commonly regarded as divine, and that it is commonly understood that honor paid to him is a recognition of his divinity. Under such circumstances, how can Christians honor the king without according him divine honor? If they refuse to participate in ceremonies which regard the ruler as more than human, they may be charged with disloyalty to the State. To quote again:

"The Emperor of Japan is infinitely greater than a Sovereign under a constitutional monarchy.

... His Majesty's person, moreover, is invested with divine qualities, as the direct descendant of the Sun Goddess, ancestor of the Yamato race."

"Now of course 'divinity' does not mean to a polytheist what it does to a monotheist. When used by polytheists it cannot include those absolute and incommunicable attributes which are inseparable from the Christian-theistic conception of God. The Japanese who claims that the Emperor is 'divine' does not mean that the Emperor is the omnipotent Creator of the heavens and the earth; he only means that the Emperor is one divinity among many. There are indeed some who say that since no one claims that the Emperor is the God of the Bible, there is no reason why Christians should not honor him as divine in this lower sense of a human being 'invested with divine qualities.' But this is just another sophistry to beguile the consciences of the simple. Christians are monotheists; they not only believe that the God of the Bible is the living and true God, but that he is the only living and true God, and therefore that all others, regardless of the degree of divinity to which they pretend, are simply false. The Christian recognizes that it is his duty to render the things of Caesar to Caesar, while rendering the things of God to God; but what is he to do if Caesar refuses to recognize this distinction and says, in effect, 'Everything or nothing—being Caesar and being divine is all one to me'? It is obvious that in such a case non-compliance is the only course open to the conscientious Christian. And yet compliance is the course advocated and followed by the majority. Such ceremonies as bowing reverently before the Emperor's portrait, and in the direction of the Imperial palace, are commonly performed by multitudes of Christians in the Far East, the Second Commandment to the contrary notwithstanding."

"Even if it could be conceded that these ceremonies are non-religious in themselves, there would still remain the most serious objections to their being required of Christian churches and schools by compulsory government regulations. Civil allegiance is the duty of citizens as such, in their individual capacity, not of citizens as church members or as members of any and every voluntary association. To demand a pledge of civil loyalty of a religious body, even though the pledge may be a thing indifferent in itself, is to violate the body's specifically religious character. When earthly governments demand that the Christian church must aim at cultivating "the national spirit," they are regarding a religious body as a means to a political end, and churches which comply with such official demands pervert the church of the living God into an instrument for enhancing the greatness of the State. The State has no legitimate authority whatever to control religious bodies in their specifically religious character and functions; therefore all demands of this sort made upon the church and other Christian institutions, quite apart from all other objections to them, constitute an encroachment of the civil magistrate upon the things of God, and therefore a dishonor to Christ and an injury to His people."

# Summary of Opinions on Shrine Worship

BY THE REV. J. G. VOS

In recent months several articles have appeared in *The Covenanter Witness* concerning Shinto Shrine Worship in the Japanese-controlled part of the Orient. It may be worth while to summarize and compare the different attitudes that have been presented.

The Synod of our own Church took the strongest stand by expressing "its condemnation of participation on the part of Christians in the rites of Shinto Shrine worship, and its unqualified approval of the faithful contendings of our missionaries and church in Manchuria against Shinto Shrine worship required by the Japanese Government as a test of loyalty." Thus Synod regards the Shinto rites as immoral and approves of making non-participation a condition of fellowship.

The attitude of the Southern Presbyterian Board was similar to the above, but the article setting forth their viewpoint dealt almost exclusively with the question of mission schools participating in the rites, and did not discuss the question as it affects the church and the church member as such.

The Northern Presbyterian Board, as shown in Dr. Mackay's article, took a mediating position, on the one hand declaring that the Shinto rites are wrong and that Christians ought not to participate in them, and on the other hand declining to regard as unfaithful or apostate churches that have sanctioned the rites.

The Methodist Board, as shown in the article in the December 29 issue, took a position at the opposite extreme from that adopted by our own Synod, by approving participation in the rites on the ground that the Japanese Government has declared that "these observances are patriotic and non-religious." This is substantially the attitude of the great majority of the churches and professing Christians of Japan and Korea, and it should be carefully evaluated. Four considerations are in order.

First, for the Japanese Government to say that State Shinto is non-religious does not make it non-religious. No Christian has a right to allow the State to decide such a question for him. Protestants believe in the right of private judgment. For the State to decide what is and what is not religious worship amounts to denying the individual's freedom of conscience. It is the Christian's duty before God to decide for himself whether the government's demands are contrary to Christianity. It will not do to ask the government to make the decision.

Second, the Japanese Government's claim that State Shinto is non-religious is *equivocal* and cannot, therefore, be accepted. The same Japanese Government has declared in an official document that State Shinto is "absolute as the way of the gods" and "above religion." To say that the ceremonies are non-religious means nothing whatever so long as the government insists on participation as a pledge of *supreme loyalty*. A person's *supreme* loyalty is his religion. Remember that Japan is a totalitarian state and demands supreme

devotion of its people.

Third, the claim that State Shinto is non-religious is absurd. The very word "Shinto" means literally "the way of the gods" or "the divine way." The whole system of State Shinto heads up in the worship of Amaterasu Omikami, the sun goddess, mythical ancestress of the Japanese emperors. With this the worship of the living emperor and of the fallen Japanese soldiers is organically connected; every local shrine and war memorial is a part of the system. For a government official to say that the cult of the sun goddess has nothing to do with religion does not make it right to participate in the rites; it only means that the sin of dishonesty has been added to that of idolatry.

Fourth, perhaps the best commentary on the attitude of the Methodists, here and in the Orient, is found in an item in the same issue of *The Covenanter Witness* (page 482) where it is reported that more than 5,000 Korean Christian leaders have been imprisoned because they would not bow to Shinto Shrines. If the Methodists' attitude is valid, and State Shinto is really non-religious, then these 5,000 Korean Christians must be regarded as over-zealous fanatics who are suffering because of their own mistaken notions. Rather, they are among those of whom the world is not worthy.

## GLIMPSSES OF THE RELIGIOUS WORLD

(Continued from page 66)

This partial and partisan portrayal is unfair to the student, regardless of his predilections in the matter."

To the effort of Prof. Bouma and his conclusions we say, Amen, and add that it shows how quite a large percentage of students may be easily straightened out in this matter if the professor merely presents the subject fairly and gives them a chance to know both sides. The thing that causes strong resentment among fundamental believers, and rightly so, is that in the great majority of cases nothing but the textbook, or evolutionary view, is presented to the students.

We wish that all of our readers would get the whole article and read it as it is found in the current (January) issue of *The Calvin Forum*.

## RELIGIOUS BROADCASTS

United Evangelical Action reports that the Mutual Broadcasting Company adopted the policy of not selling time for religious broadcasting. This closes the last door to national Gospel broadcasting. The other three networks have long maintained this policy. The Federal Council of Churches is on the air, but does not represent Evangelical Christianity. And the contracts of the Lutheran hour and the Old Fashioned Revival Hour carry a two-weeks revocation clause. Add to this the fact that local stations would much rather sell time to the networks than to individual churches and the picture does look gloomy indeed.

Our yesterdays follow us; they constitute our life, and they give character and force and meaning to our present deeds.—*Joseph Parker*.

